

The  
**SPIRIT OF  
MISSIONS**

**Some Assertions About China Corrected**

*By the Rev. Lawrence B. Ridgely, D. D.*

*Former Dean of the Central Theological School, Nanking, China*

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*The Brief Story of a Notable*

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# The Spirit of Missions

THE REV. G. WARFIELD HOBBS  
Editor

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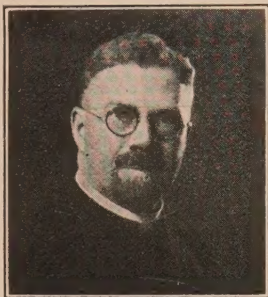
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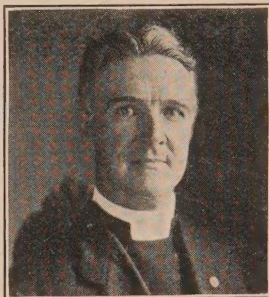
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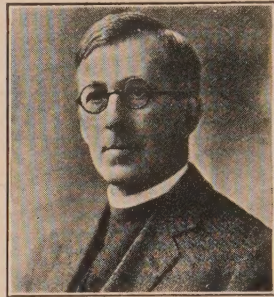




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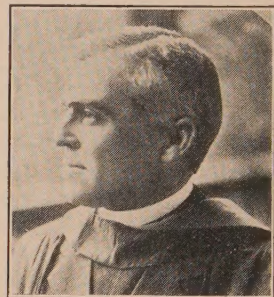
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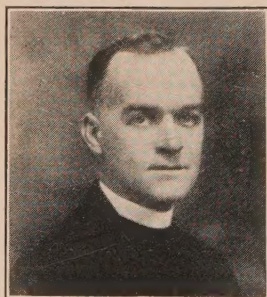


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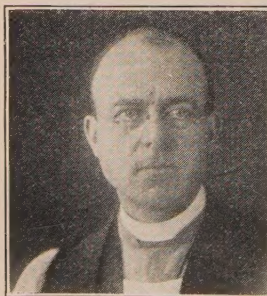
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**take their seats for**  
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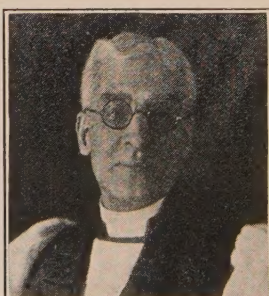
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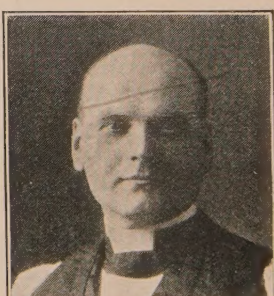
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# Some Assertions About China Corrected

A veteran member of our China Mission refutes out of knowledge and experience statements recently made in a high-class magazine

By the Rev. Lawrence B. Ridgely, D. D.

For thirty years a missionary in China and formerly Dean of the Central Theological School, Nanking

TO GIVE A detailed answer to Mr. Moore Bennett's article on China in the August number of *The Atlantic Monthly* would require a paper much longer than his, but it will be quite sufficient, I think, for him, or any other candid person, to study certain important facts that he seems to be unconscious of, or to have ignored, as to the actual condition and working, relation and effect, of both Protestant and Roman Catholic Missions in China.

The facts are easily obtainable in the *China Year Book*, which can be consulted in any good library, and is the work of unprejudiced and thoroughly competent compilers, preparing a book for the business world and for careful students. (See pp. 423 to 489, in volume for 1928.) More detailed facts, equally trustworthy, can be found in the *China Christian Year Book*, which the larger and more complete Public Libraries and all religious and theological libraries usually carry. The annual reports of the various missions also give full statements of the real facts, and with fuller details. For contributors at home, in our days, are not so ignorant of what goes on in

THIS article is in answer to one written by Mr. Moore Bennett which appeared in the *Atlantic Monthly* for August. It was submitted to the *Atlantic Monthly* but declined by the Editor on the ground that a formal reply to Mr. Bennett would appear in their October issue. The writer, Dr. Ridgely, is well known in our Church, not only as a missionary who has given thirty years of the highest type of service in China, but as one of the best-informed and fairest-minded members of our mission staff. Dr. Ridgely went through the horrors of the Nanking tragedy of March, 1927, narrowly escaping with his life, but he emerged without bitterness, cheered by the faithfulness of his Chinese friends and recognizing that the tumult of that time was only a passing pang in the birth of a new China. He speaks with the authority of a man who knows his subject thoroughly and is capable of seeing both sides of a question.

the field as Mr. Bennett seems to think. They demand information and study these reports to a degree that would surprise him. There is not any "vast deal not generally known" to those who care to know.

It is interesting to note that the business world does not at any rate universally endorse Mr. Bennett's accusation of wasteful and harmful use of mission funds. Mr. William Boyd, the Advertising Manager of the Curtis Publications, speaking at the Foreign Missions Conference at Atlantic City last January, said: "Every dollar invested in foreign missions has produced

greater returns than any dollar invested in any other human enterprise. There is no incompetency in the carrying on of Mission work, or in the management of its funds; and there is not so much wasteful competition in the work as is to be found everywhere in business."

It is perhaps not likely that many thoughtful people will be moved to agreement by Mr. Bennett's article. The style of argument which, in any discussion, asserts sweepingly that all the work done by one group is great and praiseworthy



## THE SPIRIT OF MISSIONS

and all done by the rest useless and harmful, does not commonly impress intelligent readers of our day as either fair or true to fact, even though the disclaimer admits that there may be "many earnest workers" on the other side.

The fact that a writer is neither a Protestant nor a Catholic does not especially fit him to judge the complicated questions of Missions, but may be a double handicap, since he may really understand neither side and so be a bad interpreter, unless he is of that calm, judicial mind which can simply face facts, and draw conclusions without ignoring or distorting or mis-focusing any of them.

### AN OPEN MIND NECESSARY

Even the fact that one has lived long in China does not necessarily make him a reliable exponent of the life and issues there. Only those who live there with eyes and minds open on all sides, recognizing that there are different ways in which good may be done, and that it may be done even by people from whom one differs in opinion, and whom one dislikes in person—only these are trustworthy reporters. For example, I have met foreigners long resident in Hankow who did not know that besides the Roman Cathedral there the American Church Mission has a large cathedral, not three blocks away and in the very center of the British Concession, though they passed its gate daily and must often have heard the singing of the hundreds of Christians gathered there at service.

All honor to the noble missionaries of the Roman Catholic Church, who go to China for life service, and with no intention of ever returning, and who live their own lives there, just as their priests and religious monks and nuns do here in America, in ascetic self-sacrifice. There are but few people, if any, Protestant or Catholic, Christian or non-Christian, who do not join in admiration for them.

One thing, however, must be remembered. There is a great difference of conception among Christians as to what the work of missions really should be. There are those who consider that the ideal missionary is one who goes to live in poverty

and simplicity and to do nothing but teach the people of the land to pray and worship and to serve Christ as Master, without changing the features of their old social life any more than is positively necessary. There are others who hold that Christian Missions should try to carry to the people of the land all the fulness and richness of life that Christianity has brought to us in the West, not as an imposition but as a Divine Gift, which we ought to share, not imposing Western customs on them as necessities, but planting in their hearts through faith and as a privilege those Christian ideals that have through past ages reformed the whole social and moral life of nation after nation through all parts of the world.

Both these ideals are at work, both in the Roman Catholic and in the Protestant Missions and carried out in both by different personalities in different ways, some better and some worse. Our Boards at home have never felt called on to compel us as missionaries to live in poverty, but rather to provide such houses, income, and furloughs as will enable us to live, in the sight of the Chinese people, a healthy and normal Christian family life.

### HEALTHY AND NORMAL LIFE

Many Protestant missionaries live and have lived in the sterner way, but it is quite true that many do not. It is true there are not a few who have private means of their own, besides their salaries, and some of these, not all, live more luxuriously. Some can build bungalows at Kuling, Peitaiho, and other summer resorts. Some few can get, perhaps, *Taels* 600 for the finer ones, if they want to rent them out, but it is the high-salaried men of the non-missionary world, business men and officials, who pay such rents—not the missionaries.

It may be true that some missionaries are making money for private use by conducting industrial work, but this is not usual, and in most missions (certainly in my own), the profits are turned over entirely to the mission, for mission purposes, as Mr. Bennett noted in the case



## SOME ASSERTIONS ABOUT CHINA CORRECTED



DR. RIDGELY BREAKING GROUND FOR THE NEW THEOLOGICAL SCHOOL, NANKING

*The beautiful new buildings had just been completed when trouble broke out in March, 1927. Through the faithfulness of the Chinese they were preserved from utter destruction*

with Roman Catholic industrial work. Even the income from books written by workers in our mission which in some instances is quite considerable, goes not into their own pockets, but, by rule, into the mission treasury. I could give names and facts in this matter, but it would be, of course, impermissible in public.

It ought to be noted, however, that industrial works, whether conducted by Roman Catholic or by Protestant Missions, are among the most beneficial things that missions have done for China. The women who do the lace-work and embroidery, for example, work under far better conditions and receive better pay than those who work for ordinary Chinese contractors, who are therefore able to sell their products cheaper in America and Europe.

In face of the fact that Mr. Bennett, in his second paragraph, brushes aside all the Protestant work in China, as "not to be considered in any way effective," says all the Protestant organizations but three are of no "really great importance," and asserts that "small headway" attends their work, reference to the books quoted above will show that the sum total of the non-Roman Catholic ordained workers is about 80 per cent of that of the Roman

Catholic in its various branches, and the number of other workers, Chinese and foreign, in the non-Roman Catholic work is far more than equal to that in the Roman, so far as figures go. The statistics of 1927 (given in the *Year Book* for 1928) show a total of 2,958 clergy in the Roman Catholic Missions, of whom 1,720 are foreign and 1,182 Chinese, six of them being Chinese Bishops, consecrated last year, and fifty-six foreign Bishops, 7,123 lay-workers, monks, nuns, etc., of whom 1,339 are Chinese, 3,092 foreign, and 2,692 seminarians, both (probably) Chinese and foreign. But this does not probably include the lay workers or guardians (*Hwei-tsang*) at their local stations, or their sextons. Their mission centers number only 106, but the number of separate congregations or chapels is not given. The total number of Roman Catholic Christians as reported this year is 2,337,882.

The figures for Protestant Missions are available, even in the 1928 *Year Book*, only as far back as 1921, and very incomplete, but they showed then of ordained foreigners 1,310, of Chinese 1,065, a total of 2,375; of other workers, including doctors, nurses and teachers, foreign 6,635, Chinese 24,732. The total number



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of Christians at that date was about 2,000,000, according to my investigation of three years ago. The largest figure given by the 1921 *Year Book* was 618,600, but this does not make due allowance for children and infants, which are included in the Roman Catholic figure.

A comparison of the number of hospitals, schools and beneficial institutions shows the proportion of Roman Catholic to others to be, at all events, not greater and the work of all such is well known. The number of Christian Chinese prominent now and for years past, among the leaders in Chinese statesmanship and in political and social life, is proof of the important work done by Protestant as well as Catholic schools and colleges, and the great and beneficent work done by the hospitals, leper hospitals, schools for the blind and deaf, is universally commended, no less on the Protestant side than on the Catholic. The *Year Book* for 1919 gives 252 Protestant hospitals, number of cases treated 2,976,584; number of Roman Catholic hospitals not stated.

Mr. Bennett's statement that the Roman Catholic mission stations are "in the main self-supporting and contributing" (see par. 4, p. 273) requires some figures and a little explanation to support it. By "self-supporting" in ministry reports, it is usually meant that a station pays all the costs of its maintenance, and there is a growing number of such among the Protestant missions, many Chinese congregations paying their own clergy and running expenses, and even purchasing their own land and building their own churches. As for "contributing" it is a settled principle and practice among all missions that Chinese, like other Christians, shall contribute according to their ability. The statistics show they have been doing so more and more, from year to year, and in this present crisis have risen admirably to finance not only their worship but their lower and middle schools. For years, too, such institutions as St. John's University and St. Luke's Hospital in Shanghai, and others elsewhere, have been receiving large gifts

from Chinese both Christian and non-Christian, alumni and others—gifts of thousands and tens of thousands of dollars for the endowment and support of these institutions.

Mr. Bennett's conception of the work done in mission schools in China also needs correction. Speaking for the non-Roman schools the curriculum adopted by the Educational Association of all the missions is the same as that presented for the Chinese Government Schools. English and foreign tongues are not usually taught in primary schools, but only in those which aim at "higher education" and prepare for colleges, where, as in our Western countries foreign tongues are taught and higher fees required. In the higher schools of the Roman missions, French and other languages are also taught. It may be admitted that the tendency of teaching in our American schools has wakened up the young Chinese to a new conception of nationalism, but it must be remembered that the fierce radicalism that has broken out among students is due more largely to those who have been abroad and picked up their ideas in foreign countries, and most of all, to the deliberate propaganda of Communism from Russia in the universities and schools. This propaganda, it must be noted, is not merely a suspicion, but an actual and a momentous well-known fact, with any amount of incontestable proof.

The courses of instruction in our schools have not been vague, wild or haphazard, nor conducted as a rule by incompetent persons. To intimate as Mr. Bennett does (p. 275, II) that all Roman Catholic missionaries "are as finely educated in arts and crafts as well as in doctrines of their Church, as it is possible for the best schools in Europe and America to make them," and to assert that, with the exception of "Legge, Martin, Morrison and a very few others, the men sent out by the Protestant Church can make no pretense to the higher education even of their own countries", is quite quaintly ridiculous, and a mere list of the graduates of our greatest and best universities now in the China Mission



## SOME ASSERTIONS ABOUT CHINA CORRECTED



DISTRIBUTING COTTONSEED TO A FARMER'S FAMILY

*Improved methods of agriculture are taught by the various missions to Chinese in the country in the endeavor to stave off the ever-recurring famines in the rural districts*

work would show this statement to be absolutely contrary to fact.

More than this, it is not alone the good Roman Catholic Fathers who are in touch with all classes. Even they do not all "work in field and orchard"; and an examination of what other missionaries are doing in, e. g., the Agricultural School of the University at Nanking, and in various trade schools throughout the country, where the missionary works side by side with his pupils with spade and hoe, at loom and dye pot, by carpenter's bench and draftsman's table, would have saved the writer from an unfortunate misapprehension.

It is indeed a pity that, as Mr. Bennett recognizes, the whole body of Christians in China and elsewhere, cannot act in fuller unity and a great pity that even where men agree in principles, they often conflict in practice and some adopt

courses and practices that seem to others questionable or mistaken, but the answer to all fears and accusations as to value and reality of mission work in China is to be found in the total body of Christianity as it is found in China today after the furious storm of these past three years and in the midst of the present uncertainty.

Mr. Bennett's statement on page 280, about workers leaving their posts, needs careful correction. Has Mr. Bennett read the story of the siege of Wuchang in 1926, telling how the missionaries then stood by through all and helped in the settlement and reconstruction? The foreign workers both Catholic and Protestant in the disturbed districts have been obliged to leave most (not all) of their stations, and to gather in safe centers. Catholic priests and monks and nuns, though not returning to their own land,

## THE SPIRIT OF MISSIONS

have in the storm centers had to leave their Chinese Christians in the stations and go to Shanghai or to some other and nearer safe retreat for a time, not merely for their own sakes, but to save the Chinese from trouble. Missionaries of other communions have had to do the same, urged to do so by their consuls. Many, but not all, returned to their own country because centers in China were crowded and work impracticable. Most of these are ready and planning to return as soon as work can be resumed.

But the great body of Chinese Christians left so to look after itself has walked steadfastly on its way, and even though churches have in many places been occupied by the army, and both clergy and Christians have been in danger of violence, insult, and death, the clergy have

continued in their ministration and the Christians in their attendance at public worship; parish activities have continued, parish schools and even middle schools run by the people themselves, even hospital work continued in some places and the number of baptisms, confirmations and ordinations has not decreased nor the number of candidates preparing for Holy Orders. More than this the Chinese outside the Christian body are earnestly begging them to send back the workers and go on with the work. All this does not seem to indicate that the Chinese people as a whole are dissatisfied with the work of the Protestant missions, or that the work so far done has, even with all the faults and mistakes of the workers, been wasted or on the whole, harmful.

### American College of Surgeons Honors Dr. Burke

DR. GRAFTON PURKE has been in charge of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, since it was built in 1914, and has brought it up to its present high efficiency. His service to humanity has been recognized by the American College of Surgeons, which will confer a Fellowship on him at its Convention which meets in Boston, October 8 to 12.

The Hudson Stuck Memorial Hospital was at first known as St. Stephen's, but on the death of Archdeacon Stuck, who made his headquarters there, it was made a memorial to him. In his *History of the Alaskan Missions* (1920), the Archdeacon said that this hospital had been a blessing, not only to the whole native population of the Upper Yukon, but to the white men of many thousand square miles of surrounding territory, numbers of whom have written in its praise.

Among others who have testified to the good work done by Dr. Burke, is the explorer Stefansson, whose sojourn at Fort Yukon while recuperating from typhoid fever enabled him to see at first hand the indefatigable and loving labors of this young missionary physician.

No account of the work of the hospital at Fort Yukon is complete without mention of Mrs. Burke. When Dr. Burke made his first trip through Alaska, he visited Allakaket where Miss Clara M. Heinz and Deaconess Carter were stationed. Not long afterward Miss Heinz became Mrs. Burke and ever since she has worked side by side with her husband in the hospital. To quote again from Archdeacon Stuck, "A missionary's wife is not technically a missionary, yet few women who have served as missionaries in Alaska have been of more abundant and gracious usefulness than this self-sacrificing, capable lady." Besides her work in the hospital, Mrs. Burke has gathered into her home many destitute children to whom she has been a mother in every sense of the word.

At the conclusion of the Convention of the American College of Surgeons, Dr. and Mrs. Burke will proceed to General Convention in Washington where many who have only known them through the pages of THE SPIRIT OF MISSIONS will have an opportunity of making their acquaintance and hearing something of the wonderful work they have accomplished.



# Christ Church, Anvik, Rises on New Site

This little House of God in the Alaska wilderness bears witness, like the cathedrals of old, to the loving devotion of the builders

By May Sealy Chapman

*Wife of the Rev. John Wight Chapman, D.D., for forty-one years in charge of the Mission at Anvik, Alaska*

WHEN THE WORKMEN, under the direction of that old friend of the Anvik Mission, Mr. W. C. Chase, came with their tools on the morning of October 6, 1926, to take the church apart, it was not in the nature of a wrecking party, as we had dreaded that it might be, but they did it rather reverently and in order. The bell made a dignified descent and reached the ground safely, engineered by Mr. Chase. We made the most of the opportunity to look at it closely. It was cast for this Mission and is inscribed *Day by Day We Magnify Thee*. It was the gift of Mrs. Cochran of New York.

The bell tower had been made separately, built on the ground and raised to its place in the year 1893. It was not taken apart for its removal but carefully lowered to the ground again.

The porch and then the shingles and the roof were taken off and the logs lifted down and laid in order on the ground,—those logs that were cut in September of 1892.

Mr. Chapman wrote at that time, "So late in the season as this we are able to be out getting logs for the spring work. We are cutting on the bank opposite the village and some six or seven miles above—within sight of home.

"I have the mission boat, and have

with me two boys and six men. I live in the little cabin, the boys are stowed away in the after hatch, and the six men forward. Now is not this a fine way to go

logging—to start off on Monday morning with a fine breeze, and at about noon to run up alongside a sandy bank lined with spruces, make your fire on the beach and never have to set up a tent or anything, but just step aboard and eat and sleep, and when you cut your trees, to tumble them down the bank into the river, make a raft and float them home.

"Our provision box contains about a bushel of turnips, four or five pounds. There are so

many grouse here that we have had all we could eat, for two or three days. They are flying around all the time, before we are up in the morning we hear them on the beach near our camp fire, and as we go to work they fly up almost from under our feet.

" \* \* \* When I wrote this yesterday, I was feeling as near despondency as I have been since I came into the country, because an appeal to the men who are with me to do something toward building the church without pay, had failed and that partly through my manner of presenting it; but today, after dinner, I appealed to them straight, addressing them as younger brothers, for they are all



ANVIK LOGGING CAMP IN 1892  
*Drawn by the Rev. John W. Chapman, D.D., when he was getting out the logs to build Christ Church*

## THE SPIRIT OF MISSIONS

young men, and reminding them of God's love and providence, 'How many grouse He has given us—and our food since we were children,' 'Are we God's children or the children of the evil one?' 'If we are God's children let us do this and that because we thank Him for his love.'

"At last they all gave way at once, after one and then another had agreed, and so it was arranged that we are to give tomorrow to cutting 'for God', and it will doubtless result in a good big raft instead of a rather meagre one. I looked up, and it did seem as though I could understand a little of that 'New heavens and a new earth, wherein dwelleth righteousness'."

Under date of May 22, 1893, Mr. Chapman wrote, "Last Tuesday, May 16, the first course of logs was laid for the church, and there was a short service of prayer, an address of a very few moments, and we sang a hymn and the Doxology. I pointed out to the people what they could do to help in the building, voluntarily if they chose, and especially the lifting into place of the heavy logs, and during the following three days twelve responded, and the walls were raised to the eaves. I was thankful. The cheerfulness with which the work was done was delightful."

In 1926, a new foundation of concrete and stone was laid for the church upon a better site, a few rods to the south, and facing the river, but when those precious old logs were taken down, the lower tiers were found to be too badly rotted to be used again. For a time it looked as though we should not be able to finish the work that year, for the season was already well advanced and cold weather approaching. Then a man said that he thought he could get a few new logs, and another said that he knew where a few good drift logs were, up the Anvik, which could be brought down, as the water was still fairly high, and other men each brought a log or two, and so enough were brought, and on the last day of September, the first tier of squared logs was laid upon the new foundation.

Three tiers of new logs were laid, making the church higher than before, and the foundation safe from the high water

of spring. Then the work went on rapidly, and I wished that the good angels at home in the East, who had helped by giving money, could see the busy workmen, packing fresh moss upon each layer of logs, to the eaves, then the rafters put in place, the roof laid, and the more careful of the workmen set at the shingling, hurrying with the work in the frosty October days.

Another call was sent out for volunteer workers and men, women and children, worked at bringing boards, etc. On one or two days, when flurries of snow came, the ladies of the staff and the girls sent the workmen a lunch and hot coffee.

New casings for the windows were made, and the old windows put in. A good new door was hung, a stove set up, and the interior work went on. The walls were lined with plaster board and painted white; the new ceiling and floor were of matched wood.

By the 23rd of October the men had the bell tower set up, and the bell hung again in its place, ready to ring for service the next day, although the service was held in a small cabin, the church itself not being ready.

But on November 18, at about five in the afternoon, Mr. Chase finished work in the church; on the 20th the school girls cleaned it, and on Sunday, November 21, the first service was held with a full congregation. The bright new room was an inspiration to worship with thankful hearts. The high arched ceiling gave the voices raised in praise a new timbre.

What a contrast to that first service in the little church thirty-two years ago!

The church had been completed then by Mr. Johnson during Mr. Chapman's absence, on his first furlough after six years in Alaska.

The small room, 25 x 25 feet, was filled to capacity, the men occupying the benches, the women squatting on the floor, their hair hanging over their faces, from head to foot the color of the ground, pictures of dejection. The round baby faces looked out from their mothers' parki hoods, the little children running or rolling over the floor, almost to the feet of the minister, for there was no



## CHRIST CHURCH RISES ON NEW SITE



DEDICATING MEMORIAL CROSS AT ANVIK, AUGUST, 1927

*This cross marks the first site of Christ Church, built in 1895 with the help of the first United Offering of the Woman's Auxiliary*

chancel, the little boys whispering and quietly playing in the corners.

The altar was a covered box, its only furnishing a small wooden cross, the gift of Miss Julia C. Emery. There were besides in the church an Estey organ and the handsome font, given by "M. N. A." and the Newark's Auxiliary.

After the service the minister came from the vestry, which was only a corner curtained off, and said, "Come, children." One by one they came, twelve or fifteen of them, and stood before him, a row of dirty little rag dolls, just as they had come from their play, or paddling in the edge of the water. The minister began, "What is your name?" and they answered, for all had been baptized, and then he went on with the questions of the catechism, and though they had not recited for a year, they answered. Not all could remember, but some remembered what others could not, and so the answers were given by those little children of another race, in that little church set in the wilderness.

A group of seven or eight native people were received at the Communion, those who seemed thoughtfully and earnestly accepting the teaching of the Church. Bishop Rowe came two years later and

confirmed them. Since that time seventy-seven have been confirmed.

Records extant show 134 baptisms in the church, the records from 1897 to 1906 having been lost by fire. The first white boy born on the Yukon was baptized here February 24, 1895.

The marriage ceremony has been performed for five young women, formerly of the mission staff, the first being that of Miss Margerete Leighton, married to the Rev. A. R. Hoare. (A sixth marriage was that of Miss Susan Evans Smith to the Rev. Henry H. Chapman, on July 25th of this year—Ed.) Mr. Hoare was ordained deacon in this church; as was also the Rev. John B. Bentley, in 1922.

Two deaconesses have here been "set apart", Sister Bertha W. Sabine, and Deaconess Sterne, Bishop Rowe reading the service; and Mrs. Evans was admitted to the Guild of St. Barnabas.

The chancel of the church is not finished. The foundation of stone and concrete was laid last fall. We hope to see it finished this summer, with the new porch, memorial room, and the tower upon a stone and concrete foundation. Then the little church will be ready for dedication by Bishop Rowe.



OUR CHURCH IN THE CAPITAL OF THE DOMINICAN REPUBLIC

*A wonderful site has been offered to us provided we erect a church worthy of the name within one year. Read what Mrs. Wyllie says on the opposite page*



# The Crying Need of the Oldest City in America

We send missionaries to Santo Domingo and  
then bid them ask people to worship God in  
a miserable shack unfit for human habitation

By Mabel Wyllie

*Wife of Archdeacon Wyllie of the Dominican Republic*

OUTSTANDING AMONG THE needs of the Dominican Republic is a church building in the capital city. Santo Domingo city, the oldest city in America and the capital of the republic, brings back to us memories of Columbus and all the heroes of early New World history, who, inspired by love of adventure, trod the same streets and visited many of the same buildings and churches that travelers may see today. This beautiful, semi-tropical island with high mountain ranges, broad valleys, swift rivers and many hundreds of towns, is most intimately connected with the great discovery of the New World.

During the last twelve years this ancient island has awakened to an appreciation of her spiritual obligations, of her historical importance, and of her commercial and political interests. In order that the most important of these may not be neglected, we pioneers in the great adventure for Christ appeal to all Americans to build an American church at once, to supply the great need which is so sadly felt in the most ancient of American cities. The picture opposite shows all that we now have. Is it not a disgrace to us?

## OUR RESPONSIBILITY

We were asked many years ago by the Anglican bishop of Antigua to administer to the English-speaking people here and were told that if we failed to do so, action would be taken by the English Church. We gladly assumed this responsibility, but the present miserable frame building cannot house our congregation when we have large assemblies. Last Christmas

and Easter more of the congregation had to sit out on the porch and stand under the mango tree than could get inside of the building; and last June when a prominent American died it was found impossible to get his coffin inside the church for the burial service, which Bishop Carson, Archdeacon Wyllie and the Rev. A. H. Beer had to conduct on the porch and under the mango tree.

## A GENEROUS OFFER

It was after this service that a prominent Englishman, feeling the need of a respectable church building, offered us a wonderful site in the residential part of the city, a site commanding a beautiful view of the historical city, of the ocean and of the Ozama River. But among the conditions of the gift are: first, that only a church shall be built on the property; secondly, that the church shall be of stone or brick with slate or other permanent roof construction and tile floors; thirdly, that the cost of the building shall not be less than \$25,000, exclusive of its furniture and interior fittings; and fourthly, that the church be begun within one year from date and finished within one year afterwards.

It is an opportunity to repay our debt to the heroes of the past that opened up to us the wonderful America of today. Let us give liberally to show our love and gratitude to the Lord who is God and who will, I am sure, bless our efforts and give to the people of Santo Domingo a treasure that may guide them in the paths of righteousness and truth while here on earth, and lead them at the last to everlasting life.

# The Bishop of the Broad Acres

**The Right Rev. John Poyntz Tyler, D.D., Bishop of North Dakota, presides with open mind and breadth of vision over his vast diocese**

**W**E PRESENT TO OUR subscribers this month a portrait of the Right Rev. John Poyntz Tyler, D.D., who was elected Bishop of North Dakota by the General Convention of 1913.

Bishop Tyler was born in Hanover, Virginia, and is an alumnus of the Virginia Theological Seminary. He was ordained in 1888 and after taking charge of the parishes at Westover and Millwood went to the Church of the Advent, Philadelphia, where he was rector for eight years. Returning to his native state he was Archdeacon of the diocese of Virginia for four years. He was then called to be rector of St. John's, Hagerstown, Maryland, where he remained until his consecration as Bishop of North Dakota.

The district of which he took charge was a complete contrast to the old diocese he left. The year of his consecration marked the twenty-fifth anniversary of North Dakota's admission into the Union, so that it is comparatively one of the young states of the Republic. Its 45,000,000 acres of land, nearly all arable, make it rank first among the grain producing states, besides which it has wonderful coal and clay deposits. To this region of vast rolling prairies and growing towns, Bishop Tyler brought an open mind and breadth of vision which enabled him to enter into the spirit of his new environment and identify himself with all movements for religious, social and educational betterment.

The headquarters of the Bishop are at Gethsemane Cathedral, Fargo. The district is well organized with a council and departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field. Three of the great national organizations of the Church, the Woman's Auxiliary, the Girls' Friendly Society and the Church School, are well established.

North Dakota has a splendid system of normal schools and colleges and the percentage of literacy among its people is high. In his address to his Convocation last May, Bishop Tyler stressed as first in importance work among the students and young people of North Dakota, voicing especially the need of a Church House on the University Campus in Grand Forks. A site has been bought and with the consent of the National Council, appeal has been made to the Church at large; and to the Church people of North Dakota, especially, to finance this project. At Valley City, the seat of one of the State Normal Schools, we have a Church Hall for girls, with a capacity for thirty boarders.

The Indian problem is not one of the least of Bishop Tyler's responsibilities. There are more than 8,000 Indians on the four reservations in his diocese. Some are fine types of their race, but others are primitive and but a few short years away from paganism. In his efforts on their behalf Bishop Tyler is ably seconded by Archdeacon Homer R. Harrington, who devotes all his time to these pathetic remnants of the First Americans. The Mission Home for Girls which Bishop Tyler has established at Cannon Ball, does a fine work in training the future mothers of the race. It should be duplicated on each of the four reservations.

North Dakota presents essentially a rural problem. The majority of its people are not cooped up in big cities but are scattered over the farms and ranches from which comes much of the nation's food. Bishop Tyler thinks that the reason our Church is not a potent and outstanding influence in our national life is because she is lacking in "the rich, fresh, free and simple spirit that is only found out in the broad acres of God's sunshine and fresh air."





AN ALBANIAN-ITALIAN WEDDING IN OUR CHURCH  
*Grace Church, Madison, Wisconsin, was packed with both nationalities, and the full choir sang the Wedding March. There are many Albanian and Italian baptisms in this parish*

## Ye Are No More Strangers and Foreigners

Many parishes throughout the Church have abolished the immigrant problem by forgetting "anybody is anything but just a child of God"

**By the Rev. Thomas Burgess, D. D.**

*Secretary for Foreign-Born Americans in the Department of Missions, National Council*

"EVERYTHING IS DONE to forget that anybody is anything but just a child of God." So writes the vicar of St. Luke's Chapel, Greenwich Village, New York City, in reporting that his parish is made up largely of those of German, Irish, British, Swedish, Jewish, Italian, Japanese, Alsatian, French, Austrian, Spanish and Russian birth and parentage.

Nine years ago our Church was for the most part indifferent or opposed to "foreigners". During these nine years the National Council, through the Foreign-

Born Americans Division, has quietly and persistently worked to bring about a change. Reports today, if the law of averages holds, show that about one-half of our parishes are definitely ministering to Foreign-Born and their children—many thousands of them—from forty-four different nationalities. We have unlearned un-Christian exclusiveness, and are making St. Paul's prophecy again come true, "Ye are no more strangers and foreigners, but fellow citizens with the Saints and of the household of God."

## THE SPIRIT OF MISSIONS

During the past year the Secretary for work among Foreign-Born Americans has sent out questionnaires to all the diocesan conventions and to many individual parishes. The reports received, numbering about 2,000 answers to these questionnaires, are most encouraging and furnish much food for thought.

It is impossible within the limits of this article to publish anything like a full list of the answers received, and so many are so interesting that it is difficult to make a selection. We have tried, however, in the following excerpts from the reports, typical of hundreds of others, to indicate how widespread and comprehensive this movement to make friends out of foreigners by "ordinary" parishes working in the "ordinary" way, has become.

### EAST AND WEST

To begin in the East, the following reports illustrate the change in our Church's attitude and practice. At St. Paul's, Peabody, Massachusetts, Greeks, Armenians, Finns and Russians attend services and Church School at all times. A Mohammedan family has recently joined the parish. Trinity Church, Torrington, Connecticut, contains seventeen nationalities, reached through Church School, through parish calls, and the services of the Church, baptism, confirmation, marriages, funerals, etc. From St. John's, Dover, in the diocese of Newark, comes this message: "The parish is largely Cornish (English) or their descendants. There are many Scandinavians, also Italians, Germans, French, Canadians, Poles, Chinese, Dutch and Cubans."

From the Mid-West the rector of Grace Church in Chadron, Western Nebraska, sends word that he gives general pastoral care to Niobrara Indians, Greeks, Syrians, Chinese, Mexicans and occasionally Jews. These races are all found in his Church School, in his Young People's Fellowship and in the Auxiliary. St. Mark's, Oconto, in the diocese of Fond du Lac, writes, "About one-fourth of our families are of foreign stock, French, Bohemian, Polish, German, Eng-

lish, Greek, Swedish and Norwegian. They are reached through ordinary pastoral care. One Greek, Eastern Orthodox, has been in the local hospital for a year with paralysis. I call on him and communicate him regularly from the Reserved Sacrament."

From the Far West, the rector of Calvary Church, Roslyn, in the diocese of Spokane, reports twenty-four nationalities in his parish. "Many of the children are in our Sunday School. They are reached through visits to the hospital. This being a coal mining town there are many accidents. We also minister to them in their bereavements and baptize some of their children."

In St. Mark's parish at Anaconda, Montana, where the great Anaconda Smelter, the largest in the world, is situated, are many of foreign stock who accept the ministrations of our Church gladly. The rector says: "They attend church, put their children in the Church School, and their wives work in the Guilds and other Church organizations. They receive ordinary pastoral care, are on my list, visited in sickness, etc. There is no special effort made to seek out these people, as they seem to come of their own accord, but as soon as I see a new face I secure the name and address and call as soon as possible to give them a personal welcome, and I find that it greatly pays. In my congregation are to be found English, Germans, French, Croats, Serbians, Bulgarians, Slovaks, Bohemians, Rumanians, Austrians and Poles—and sometimes, though not often, a native American."

### IN GREAT CITIES

A similar work is being done in the great cities. In Chicago the rector of the Church of the Redeemer writes, "We have in our communicant membership Swiss, Germans, Irish, Chinese, Japanese (occasionally), Swedes, Belgians and Austrians, and we have welcomed the Greek Orthodox Bishop and clergy to a special service when the Bishop preached."

St. Chrysostom's, in the same city, reports "a great many foreign-born, Greek,



## YE ARE NO MORE STRANGERS AND FOREIGNERS



### GATHERING THE UNSHEPHERDED WITH OUR HELP

*The Orthodox Church of Bulgaria last year sent this Archimandrite to organize his Church people in America. This chapel of St. John's, Detroit, is his headquarters*

Italian and Rumanian, who are reached by the Church, Church School, and community center."

The Church of the Epiphany, Chicago, reaches particularly the Armenians, although Greeks, Italians and French are also found in the congregation. Many Armenians, especially young people, still come to this church. They are doing excellent work in the choir and as servers and members of the Brotherhood of St. Andrew. One is a soloist in the choir; another, who is secretary of the Church School, is considering the sacred ministry as his life work."

From New York also comes the same report. The rector of St. Michael's, an uptown church, says, "All nations, languages, colors and races are represented in our parish—including even a goodly number of native American stock. We reach the poor of the neighborhood, mainly through our Church School and our clinic."

At All Saints', in a downtown section of New York, there are English, Scotch, Irish, Germans, Russians, Italians, Galicians, Poles, Greeks, Chinese, Spaniards, American Indians, Negroes and whites of

American stock. In addition there are the Polish and Russian congregations with their pastors. American, Latin and Eastern Rites are used each Sunday.

A striking fact brought out in the reports is that Greeks and Syrians—and in less numbers other Eastern Orthodox—are coming to us wherever they have no churches of their own, which means in about twenty percent of our parishes. This is especially true throughout the South. Here are some typical instances:

Trinity Church, Columbia, Upper South Carolina, has eight Greeks and thirty Syrian adult communicants and twenty Syrian children in the Church School. St. John's, Pascagoula, Mississippi, has six Greeks and seventeen Syrians. Six of the younger generation born in this country have been confirmed and come regularly to the Communion.

Emmanuel Church, Shawnee, Oklahoma, reports, "The Syrian and Servian children, members of our Church School, are bright youngsters, often putting the Anglo-Saxon in the shade by comparison." At St. David's, Austin, Texas, the assistant Church School superintendent is a Syrian, and in Trinity, Owensboro,

## THE SPIRIT OF MISSIONS



FRIENDS, NOT FOREIGNERS, BY THE GULF OF MEXICO

*In the little fishing village of Destin, Florida, St. Andrew's first confirmation class of five were all Greeks, received or confirmed. One is now warden of the Mission*

Kentucky, there are two Greeks on the vestry.

In these places and in many others, an Eastern Orthodox priest visits the parishes one or more times a year and commits his people to our priest for the rest of the time.

Finally, the reports which deal with ministrations to particular races are of interest. Christ Church, West Haven, Connecticut, reports eighty Danes and one hundred Swedes in the congregation. Trinity Church, Vineland, New Jersey, reaches a considerable number of Italians who are built into the regular parish life. In the diocese of Pittsburgh, St. Matthew's, Homestead, ministers, with the help of a lay reader who can speak their language, to a large colony of Mexicans. Grace Mission, Glens Ferry, Idaho, has several Japanese families; eight members have been baptized and two are to be confirmed this fall.

I cannot do better than close this article with a letter received in reply to my request for further particulars from the rector of St. John's Church, Richfield Springs, New York.

Thank you for your letter of interest in our little work among the foreign born and

their children. Our work is only on a small scale, but we are trying to make the Church count in the lives of these people, far from familiar surroundings and racially isolated in a farming country.

The foreign born in this section are mainly Russians and Czechs. I have found it practically impossible to get the parents to attend church services, because of the confining work of a farm and because of their shyness as a result of unfamiliarity with the English language. To overcome these difficulties we have prayers and short services in family groups, which tend to dissolve many problems, and make them realize that the slogan "Brotherhood of Man" has something behind it beside talk. This is especially true in time of sickness and family trouble. But, as always, the children need more help than their parents. There we are more successful. The children of these foreign born parents are attending regularly the Church's services on Sunday and the week-day Church School on Wednesday.

And so this parish, which thirty years ago was the church of a fashionable summer colony, is trying to reach out to those of foreign-birth, without patronizing, a hand of neighborliness and helpfulness. We would be very grateful if we might have a dozen copies of "Daily Prayers and Prayers in Sickness" in Russian and Slovak.

The daily prayers for which this rector asks may be had in thirteen languages on application to the writer.



# The Pro and Con of Registration of Christian Schools in China

A symposium of the views held by missionaries in all three districts in China on a grave question which may influence future policy

By John W. Wood, D. C. L.

*Executive Secretary of the Department of Missions and Church Extension, National Council*

**S**HORTLY AFTER THE Commission to China returned to the United States, it sent the following question and request to members of the China mission at that time in the United States:

1—Do you favor registering the mission schools of our Church in China under the conditions set forth in the existing regulations, general, provincial and local?

2—Please give briefly, the reasons for your answer.

Of the sixty-four replies received, sixteen approved of registration under regulations existing at the time and forty-eight disapproved. The distribution of the missionaries is indicated in the following table:

	Approved of Registration	Disapproved of Registration
Diocese of Anking.....	3	8
Diocese of Hankow.....	10	13
Diocese of Shanghai.....	3	27
—	—	—
	16	48

Some of the individual comments from missionaries are as follows:

## APPROVING REGISTRATION

1—"I believe that this should be done as an indication of the Mission's faith in and sympathy with the efforts toward the establishment of centralized government."

2—"Mission schools should conform as far as possible to government requirements, allowing us to keep our status of Christianity. I do not see how mission schools could register if there were restriction in Christian teaching or worship. . . . I see no chance to register until

there is a steady enough government in which to place our confidence."

3—"I favor making every effort to secure registration of our schools upon a basis of equality and religious freedom."

4—"I believe in the natural rights of humanity, and among these is the right of a country to control education. I sympathize with the feeling of apprehension that is aroused when literally thousands of foreigners pour into their country and set up schools, each dominated by the ideal of the country from which they came."

5—"Because Yen Ching, Fukien and Lingnan are satisfied with their status as registered schools. To show their confidence in the bishops who hold this view."

6—"I feel confident that the Chinese authorities are sincerely desirous of promoting the best interests of an all round development of Chinese youth. And therefore, the only condition to my 'yes' is that no regulation will be understood to interfere with the free presentation of Christianity as a religion. I am quite agreed that all Christian religious instruction and worship shall be voluntary; but that I as a Christian missionary teacher shall have full freedom to present Christianity in any way I see fit to any Chinese, students or others, outside the classroom."

## DISAPPROVING REGISTRATION

1—"There is a major and very important reason why Christian schools should not register under the present type of regulations. We should oppose any

## Mission Expenditures During the Triennium

As Will Be Reported to the General Convention at Washington

For Continental Domestic Work:

	1925	1926	1927
(a) In Dioceses .....	\$ 282,825.46	\$ 240,185.73	\$ 248,501.40
(b) In Missionary Districts .....	654,618.53	614,246.36	610,011.61
(c) For work among Foreign-Born in U. S. ....	42,789.39	40,964.83	38,924.84
(d) For rural work in U. S. ....	2,500.00	2,257.99	2,674.44
	<hr/>	<hr/>	<hr/>
	\$ 982,733.38	\$ 897,654.91	\$ 900,112.29
For Extra-Continental domestic work	310,344.84	298,080.00	310,470.33
	<hr/>	<hr/>	<hr/>
Total Domestic .....	\$1,293,078.22	\$1,195,734.91	\$1,210,582.62

For Work in Foreign Countries:

(a) In Asia and Africa .....	\$1,027,382.92	\$1,062,378.73	\$1,028,099.55
(b) Additional Expenditure on ac- count of Exchange in China	55,782.90	18,719.46	.....
(c) In Latin America .....	199,402.01	211,455.60	217,133.81
	<hr/>	<hr/>	<hr/>
Total Foreign .....	\$1,282,567.83	\$1,292,553.79	\$1,245,233.36
Total Domestic .....	1,293,078.22	1,195,734.91	1,210,582.62
	<hr/>	<hr/>	<hr/>
Total Expenditures .....	\$2,575,646.05	\$2,488,288.70	\$2,455,815.98

attempt of the Chinese educational authorities to restrict the teaching of Christianity in privately supported Church schools. Such a privilege is almost regarded as an elementary right in any modern state. Why should the Chinese Church voluntarily offer this fundamental, educational and Christian right on the altar of a transient phase of 'Nationalism'? The Chinese Church seems in danger of making this unprecedented mistake. In the present state of unrest it would be unwise to take any step which would be binding in such a vital matter as registration, involving the right to teach Christianity. No matter what stand is taken on registration this is no time to take it. It seems essential to wait until the matter becomes clearer."

2—"The existing regulations would make it difficult, if not impossible, for our

schools to remain either Christian institutions or effective educational institutions. And an acceptance of the regulations without a real intention of abiding by them would be a lack of sincerity incompatible with our Christian profession."

3—"Because of the prohibition against required religious instruction. The same principle applied in forbidding a medical school to teach anatomy would be repudiated without argument. Many young pupils would not 'choose' to study arithmetic but that is considered such a necessity that it is almost invariably required of them."

4—"The Nationalist government, both by its regulations and non-official attitude, has indicated plainly that it desires not so much to exercise control over private schools in China as to make them



## THE PRO AND CON OF REGISTRATION IN CHINA

over as instruments of propaganda and teaching for the advancement of Nationalism. As yet I see no adequate guarantee that the government regulations are issued in the good faith that is necessary before the administration of Christian schools can agree to conform to them."

5—"We felt in Hunan that it would be better for the mission schools to close down in a body and wait till the people came to their senses. It would be much better for all the schools to close for a time and to stand together."

6—"We will not be allowed to run the schools efficiently, but will be subjected to constant petty annoyances which will break down the moral tone of the school, and the schools will be used for political propaganda purposes."

7—"It has never been supposed that everyone entering the mission schools need become a Christian, for the privilege of studying under Christian influence. Since there are government schools in China where parents may send their children and where students who oppose Christianity so strongly may go for education, we have no responsibility for the education of the whole of China. We do have a responsibility for the Christianizing of China in so far as we can make known the Gospel."

8—"In all regulations I have seen, the teaching of Christianity is either forbidden explicitly, or curtailed to such an extent as to make any effective and aggressive teaching of Christianity highly problematical. My stand in regard to this question has always been that our mission schools in China exist for one purpose; viz. the propagation of Christianity. Education as such, so far as we are concerned, should be a secondary aim, of the very highest standard possible in regard to teaching and curriculum but subordinate to the general primary aim."

9—"The mission schools in China are Church schools. In the Church schools in the United States, required religious instruction and attendance on religious exercises are stressed. We should not lower our Christian standards in China any more than we would in America."

10—"I am chairman of the board of trustees of a school established and conducted by the Chinese in my city. It has no connection with the Mission or with the Chinese Church. Last year I asked the other trustees, who are all Chinese, whether they thought of registering the school. There was not one of them in favor of it because they all thought it would be to the disadvantage of the school. They never even brought the matter up for formal consideration."

11—"Past experience has shown that no reliance can be placed upon any regulations remaining permanent. If we agree with today's regulations, we may thereby commit ourselves irrevocably to something entirely out of sympathy with Christian principles which may be propounded tomorrow. I think we can show our sympathy for Chinese patriotic ideals in better ways than that."

12—"I see little profit to the cause of Christ in running purely secular schools in which Christianity *must not* be on the curriculum while Sun Yat Sen's 'San Min Chu I' with all its pernicious lies, false history, garblings and misrepresentations of facts, and race hatred, must be taught."

13—"The 'Regulations' of today are changed tomorrow, '*National Regulations*' does not say it all, there are *Provincial Regulations* and *Local* (city) Regulations. Accept one, the others are forced on you. Regulations fair enough possibly, at first, are, after you accept the principle of *right* of regulation, soon changed to regulations that ruin our work."

14—"I believe that the regulations violate fundamental principles of educational liberty, academic freedom and religious liberty. I believe that it will be better for the future of Christian education in China to make a dignified but firm stand for these principles rather than sacrifice anything to compromise. I believe it very unwise if not really dishonest to state the *aim* of our educational process *merely* in educational terms and *ignore* the *primary* aim and purpose, i. e., the *Christian* objective."

# Hailed as "Messenger of the Lord"

Bishop Creighton of Mexico risks rocky trails  
where no auto had ventured before to visit  
Indians and is received with great joy

By the Right Rev. Frank W. Creighton, D.D.

*Bishop of Mexico*

ACCOMPANIED BY Archdeacon Salinas and the Rev. L. J. Saucedo I arrived in San Martin at four o'clock on Sunday, June 24th, after an easy trip by auto, while we were on the road, and an exceedingly difficult one when we left the highway and struck out across the country. When we reached the outskirts of the village our driver protested that he could go no further. He wanted to know who was going to pay for the car when it smashed up. However, we persuaded him to take a chance and go on, which he reluctantly agreed to do. I am sure no auto had ever ventured into San Martin before. Dogs barked at us and people ran out of the houses as we bumped along over trails meant for burros. Ever so often we got out and pulled rocks out of the way.

Finally we arrived. A great throng gathered and there was a band to greet us. After a short rest in the sacristy we went into the large open space in front of the church to be received as becomes a Bishop. At least that was their expressed desire.

First, there was a *pinata* which caused much merriment. Then a *kermess* with plenty of good things to eat, many rock-ets and frequent numbers from the band. The Archdeacon, Mr. Saucedo and I were given seats on a little knoll directly over a deep well. Every time some one

TWO years ago the Indian people of San Martin, a village in the state of Jalisco, sent a petition to Bishop Creighton asking for the ministrations of our Church. With the consent of the Mexican government, services were begun and the Rev. Josue Diaz was put in charge. The occasion of which Bishop Creighton writes was his first visit to these people. Their delight in having among them one whom they hailed in their poem of welcome as a "Messenger of the Lord" was touching.

came to greet me I feared he would fall in. I did my best to avert such an accident by making the handclasp a movement to the right or left. A captain in the army came to me and told me the band wanted to play a *papaqui* in my honor, which they proceeded to do. I stood up and bowed my appreciation. After the *kermess* there were addresses of felicitation and a poem.

Then there were demonstrations by the children of the Church School, ending with a series of tableaux depicting the raising of Lazarus.

At nine o'clock it was over and we vested for Vespers in the church. It was big and dark, the only light being from the candles on the altar.

The people either stood or sat on the floor as I read my address and I shall never forget my feelings as I turned towards them to give them the blessing. A sigh of pious fervor filled the church and gave audible expression to what that blessing meant to these devout people. I could see their forms as they knelt in the darkness seeking that Light which, please God, this Church of ours may give them.

The people of San Martin have not been ours for very long and we have come to them at their own request, made both to us and to the government. May God give us wisdom and His Spirit as we respond!



# How Washington Came to be a Diocese

Interesting coincidence vindicated judgment  
of Bishop Paret that God would provide the  
funds after laymen had declared it impossible

THE FACT THAT General Convention meets in Washington recalls to the writer a memorable afternoon spent with the late Right Rev. William Paret, D.D., LL.D., Sixth Bishop of Maryland and immediate predecessor of the present Presiding Bishop of the Church, Bishop Murray. The afternoon ran to memories since the good Bishop already was fashioning in his mind a volume now gracing the library of hundreds of his friends entitled simply "Reminiscences".

The particular reminiscence recalled by the fact that the diocese of Washington is now to be host to General Convention deals with the division of the diocese of Maryland by which the national capital became a Bishop's See. Years have fled but memory vividly pictures the good Bishop dramatically recalling in word and gesture an incident in connection with the financing of the proposed new diocese. Indeed the blend of coincidence he recounted might very well have justified the belief that the Bishop was superstitious about the matter, had he been capable of so great a weakness.

That same anecdote as told in the Bishop's book of reminiscences has nothing of the spirit of his personal narrative. He felt it to be one of the outstanding happenings of his life, but as he has written it the dramatic has gone. The Bishop effectively acted the part of each participant, even entering as the messenger boy had done with the telegram, after appropriate knockings on the door. And as each climax in the narrative was reached, his voice became a whisper vibrant with suppressed excitement.

Nevertheless in the brief paragraphs which follow one may get the basis of a truly great story and learn with what unusual circumstance, to say the least, the judgment of the Bishop that there should be a division of the diocese and

that the diocese of Washington be created, was vindicated.—G. W. H.

The Bishop's chronicle follows:

## THE DIVISION OF THE DIOCESE

The time came when the Diocese of Maryland had grown too large for the labors of one bishop, and I asked for a division which would make the important City of Washington a Bishop's See. But I made it a condition that each of the two Dioceses should raise \$50,000 as an endowment to avoid burdening the parishes with taxation. Washington promptly did its part, but Baltimore did not. The Committee appointed, at first very sanguine of success, at last reported to me that they could raise only \$20,000; and as the only hope, they asked that at a certain business office I would meet twenty or thirty of the leading Churchmen and try to urge them. I named Thursday, at 2 p. m. (March, 1895). On Tuesday I sat in my office, somewhat despondent, and feeling that I was going to defeat, when, most unexpectedly, I heard that by the death of Eversfield F. Keerl, which had occurred that day, the sum of \$90,000, held in trust by a firm of New York bankers, would fall unconditionally to the Diocese of Maryland.

The burial was to be on Thursday at two o'clock, the hour I had named for meeting the laymen. But not waiting for that, I telegraphed for information to the New York bankers, saying that an answer was imperatively needed before noon of Thursday. At noon on Thursday, no answer as yet. At one, no answer. At one-thirty, no answer. At two o'clock a message. "We hold in trust for the Diocese of Maryland, at par values \$95,500." Taking that and the extract from the will I had secured, I had just time to meet my appointment with the laymen; a coincidence of time to the minute. Ask-

ing them to speak first, one of the bankers told me of the panic which made people slow to give money. Another talked about their disapproval of endowments. Then I said something like this: "Well, gentlemen, this is the only instance in which there seems to be a disagreement between the laymen and myself. It shall not make any trouble. If you will not yield to me, I will cheerfully yield to you. But last week there were only two parties to this question. But now a third one has come in. That one is God. You do not believe in endowments; He does. You say it is impossible to raise it. Things impossible to men are possible with God; and He has provided it." I showed the two papers, the extract from the will, and the bankers' telegram, and they agreed that the Diocese should be divided.

Then came another wonderful coincidence. The New York bankers wrote me

a few days later that the market value of the fund was \$101,000. And out of this legal advisers estimated there would be about \$5,000 for commissions and other expenses. At my meeting with the laymen one of them showed that instead of \$50,000, we would need \$64,000 to make up for our loss in annual income by the going off of the new Diocese. Now at our next Convention, it was voted that we would give to the new Diocese one-third of all our invested funds up to the time of its full establishment. From \$101,000 take \$5,000, and we have \$96,000, of which one-third would go to Washington and two-thirds remain with us. And two-thirds of \$96,000 would be \$64,000, the exact amount we needed. These coincidences, in time, to the minute, and in money to the dollar, are so wonderful that it would be hard to doubt that it was God's will that the Diocese should be divided.

## A Reassuring Message from China

The Rev. Kimber H. K. Den, the Chinese rector of St. Matthew's Church, Nanchang, in the diocese of Anking, was taking a postgraduate course of theological study in this country during the recent troublous times in China. He has now returned home and sends this cheering message in a personal letter under date of August 18.

WHEN I CAME BACK to China after my stay in the United States, I found more changes in my country than I ever expected. Even this city of Nanchang, where I have been working for eight years as rector of St. Matthew's Church, seems to be a quite different one from what it was when I was here before. The old city wall of many thousand years has been torn down and many modern new roads are now under construction. Thus it facilitates, to a large extent, the old task of driving the primitive human machine—i. e., the ricksha, which is the only available means of transportation in this part of the country.

When I came back I was so glad to find that all of my Church members were as true and loyal to their Christian faith as they had ever been before, though there still remain many problems and obstacles before us. However, I believe

that a persistent faith in the power of our Lord will insure us a final triumph in His cause even in the midst of all difficulties!

The attitude of our new Chinese government toward the Christian missions is more friendly than it has been before. If our government settles down peacefully like this without further complications, there will be, indeed, a great future for the Kingdom of Christ in this country. Of course, we have to realize that we have still a long struggle to make and a great fight to win before the end can be achieved.

Our old students gave me a reception on my return. Most of these students, who are no longer in our school, are not Christians and I hope to establish a point of Christian contact between them by starting a young students' class; something like the young people's society in America.



# A Tremendous Task Nearly Complete

Fund for American Church Institute for Negroes only lacks \$93,000 to complete Advance Work Program for building and equipment

The Rev. Robert W. Patton, D.D.  
281 Fourth Avenue  
New York City.

My dear Bob:

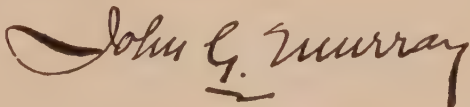
Your report that \$562,000 has been received towards the \$655,000 authorized in the Program of the Church for building and equipment at the Institute Schools is cheering to us all. I congratulate you.

I do not wish to impose further sacrificial services upon you. But, if we can secure the remaining \$93,000 required to complete this fund by October 16th, and so report, then, to the General Convention, this achievement by you will inspire that Body to commend to the whole Church an Advance Program covering all our present needs and also those of the next Triennium, and the Church will undertake this task with confident courage.

Wishing you speedy success and God's blessing,

Affectionately yours,

September 14, 1928.



THE ADVANCE WORK of \$655,000 authorized by General Convention for The American Church Institute for Negroes is within \$93,000 of completion!

Thus, \$562,000 of this difficult goal has been secured. A special effort to secure the entire amount before the meeting of General Convention is under way. The mere announcement that seven-eighths of the amount required has been received will cheer the heart of every Churchman. THE SPIRIT OF MISSIONS is confident that everyone who reads this page will rejoice in this splendid achievement, and send at once to Doctor Patton a check, or pledge, whether little or much, to cover the remaining one-eighth. The speedy completion of this entire objective will be significant not only in furthering this great work of Christian industrial education among our large Negro population in the South, but will indicate how gladly our people respond to every legitimate call when they clearly understand the need.

The progress of the Institute in recent years is marked by romantic and adventurous incidents. When the Institute was incorporated, the Episcopal Church's educational service among the Negroes of the South was one of the least conspicuous among all the great religious bodies. To-day, the Institute schools and the enrollment of students make the largest system of definitely industrial and Christian education for Negroes of any religious body or corporation in the United States.

A distinguished educator, a member of another religious body, has recently stated that "the policy, plan and achievement of The American Church Institute for Negroes is one of the most significant and interesting developments in the solution of the problem of racial relations that has arisen in this generation. This belief is based, among other important factors, upon the genuine coöperation the Institute is bringing about between the white and colored people of the South and

of all other sections of the United States."

Recital of the sources from which the \$562,000 thus far received has come, makes interesting reading. The General Education Board (Rockefeller Foundation) pledged \$198,000. Mr. Julius Rosenwald and the Julius Rosenwald Fund pledged \$30,000. These two pledges are payable when the remainder is raised. Other Hebrews have also contributed. A Presbyterian contributed \$10,000. Churchmen of the following

dioceses have paid or pledged the following sums (approximately): Virginia \$20,000; Atlanta, \$10,000; Tennessee, \$10,500; Ohio, \$40,000; Chicago, \$17,000; New York, \$30,000; Pennsylvania, \$11,000. Many individuals, including 221 of our clergy in all sections of the Church, have sent contributions from \$1.00 up. An effort is now under way in North Carolina to put that diocese on the roll of those dioceses whose people have given \$10,000 or more.

### Porto Rico Swept by Violent Hurricane

#### Great damage done but all our staff safe

**T**HE TROPICAL HURRICANE which swept across Porto Rico on September 13th, did serious damage to some of our Church property.

The first cable received on September 14th said that St. Luke's Hospital, Ponce, had been wrecked but that fortunately no lives had been lost.

The next day Bishop Ferrando cabled from Quebrada Limon: "Typhoon has caused great damage here. Summer camp has been destroyed. Mission building badly damaged. There is much distress. Can any assistance be rendered?"

Bishop Colmore cabled from St. Croix, Virgin Islands, that he was safe but unable to communicate with San Juan.

Mrs. Colmore cabled from San Juan: "All are safe. Nothing has been heard from other mission stations. Situation is very serious. Details will be sent as soon as possible."

The Rev. F. A. Saylor has cabled from Mayaguez, "Personnel is safe. Mission property has been damaged. Estimated loss at present less than \$1,000."

The Rev. Ernest Pugh, formerly of San Juan, now in New Jersey, wires: "Ready for any emergency service Porto Rico or Virgin Islands."

We have assured the members of our American staff that the Department of Missions will stand behind them in meeting their personal emergency needs, and the Red Cross will provide for the Porto Rican people.

It is too early as yet to make any definite plans for repairing or reconstructing the property damaged or destroyed. It is evident, however, that help will be needed for this purpose. As soon as possible, plans will be worked out and made known.

The Editor of THE SPIRIT OF MISSIONS will strain every nerve to procure details of the catastrophe, together with pictures, but it is impossible to do this in time for the October issue of the magazine.

JOHN W. WOOD,

*Executive Secretary, Department of Missions.*



# Lovely Nara will Have a Beautiful Church

The ceremony of Teiso-Shiki, the Japanese equivalent for laying the cornerstone, graphically described by one of our staff in Kyoto

By Caroline Schereschewsky

*Evangelistic worker in Kyoto and daughter of the third Bishop of the China Mission*

THE CITY OF NARA is renowned as one of the ancient capitals of Japan. The silvery tiles of its sloping roofs stretch from the base of smoothly rounded and gloriously wooded hills to the wide and fertile Yamato plain, whose countless reservoirs gleam like giant sapphires under the clear sky. Beyond, in every direction the horizon is an irregular line of mountain ranges, misty and blue.

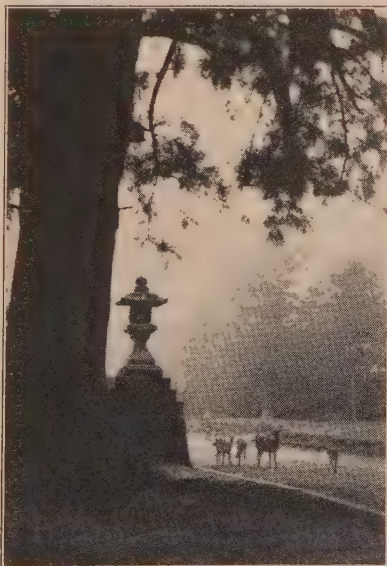
The entire upper city is a grandly spreading park, whose lofty trees with their dragon-coil roots are the trees of fairy legend. Beneath their branches roam troops of the most delicately graceful and friendly deer. Here and there rise tent-like curves of the Buddhist Temples, filled with their immemorial and superb treasures, countless treasures of art and sculpture. Nara is an object of pilgrimage to all sorts and conditions of men who come in throngs to visit it, even from remote parts of the empire, particularly in the spring and autumn.

A most interesting and significant event in the history of our Church in Japan, took place this year upon the first day of July. This event was the ceremony known in Japanese as *Teiso-Shiki*. It is not precisely similar to the

ceremony of the laying of the cornerstone, with which we are familiar, but corresponds to it, and includes in the term the consecration of the entire foundations; in this case, the foundations, just laid, of our new parish church in Nara, Christ Church. This church is being built upon a very good and high piece of land which has long been in the possession of our Mission, lying at the southern extremity of the park. The new church can never be overlooked nor spoiled by the houses of an incongruous neighborhood.

The building of this new church has only become a fact after a long period of patient waiting, many a hope deferred, faithful and persevering prayer continued

in the face of many a bitter disappointment. Even after money sufficient to justify the beginning of the building was in hand, it appeared all but impossible to gain the consent of the authorities who control Nara city and park, to erect a Christian church so near the tall beautiful pagoda, and other buildings of the Kotokuji Temple, which lie just beyond. It was maintained, and with justice, that the erection of some new buildings in this vicinity, whose style of architecture might prove to be quite at variance with the style of those



VIEW IN BEAUTIFUL NARA PARK  
*Our new Christ Church is in this park*

## THE SPIRIT OF MISSIONS

ancient Buddhist Temples, would be not only a mistake, but might prove to be an actual injury to the carefully planned, and jealously preserved harmony of the whole. In sympathy with this claim, all previous plans, embodying the foreign or Gothic ideal of construction, were laid aside, and Bishop Nichols and the Rev. J. D. Yoshimura, rector of Christ Church, made a special journey to the city of Kumamoto in Kyushu. They were accompanied by Mr. Oki, who is a well known architect and master builder of Nara. Their object was to study the effect of the Church of the Resurrection of Hope at Miss Riddell's mission to lepers. This beautiful little church was planned in accordance with Japanese architectural traditions, and yet is perfectly adapted to Christian worship. Observing how satisfactory the result was in every way, Mr. Oki drew up his plans for the new Nara Church, original and greatly varying from those of the church in Kumamoto, but embodying the same nationalistic idea. These plans proving acceptable to the Bishop and Mr. Yoshimura, as well as to the Board of Missions, met also with the approval of the Governor of Nara and the officials controlling the park. Their consent obtained, work upon the new building was begun immediately.

The lines of the roofs of the new church and parish house are to be purely Japanese in character, and built of those tiles for which Nara is justly so famous, and of copper. The exterior is to be reinforced concrete and timber, modified to suit special requirements and yet Japanese in general effect. The interior will have wooden floors, instead of *tatami* (mats). It will be churchly and suitable in every way, well lighted, with all necessary convenience. Mr. Oki who was recently admitted to membership in our Church, is giving the construction his earnest and enthusiastic consideration.

Although the latter part of June and the early days of July are frequently days of heavy rain in Japan, the first of July this year was a singularly clear and bright day, hot, but not oppressively so. Shortly before two o'clock that afternoon the

members of Christ Church, men, women, boys and girls, and the little children, mounted those high narrow stone steps which lead to that upper level where the foundations of the new building were laid. They passed on their way the old, shabby, shaky frame building, which has served as church and parish house for many years. At the foundations, preparation had been made for the service, which was, of course, in the Japanese language, and was conducted by the Right Rev. Shirley Nichols, Bishop of Kyoto, assisted by the Rev. J. D. Yoshimura, rector of Christ Church, whose zeal and earnest endeavor have made this building possible. Several of the Japanese clergy from parishes near by were also present and took part in the service.

Upon the conclusion of the service a wooden box, enclosed in a box of copper, was laid before the Bishop. The box contained copies of the Old and New Testaments in Japanese, a history of our Church Mission in Nara, some other documents and some silver coins. This box was lowered by the bishop into a previously prepared hollow square, built of concrete. Liquid concrete was brought and the Bishop filled in a portion of the square, the trowel being passed to the assistant clergymen, in turn, and then to each member of the congregation, including even the smallest children. When the box was covered and the square completely filled, the ceremony came to an end. Tea and the round pink and white cakes called *manjyu*, which are served upon similar occasions, were then passed around amid general congratulations.

A stone with appropriate inscription will, at a later date, mark this spot which has been chosen to represent the cornerstone. It is interesting to note how a different architectural medium brings about a different method of expressing a familiar idea. It appears that in a building made of reinforced concrete and timber, the actual cornerstone has become a convention and a symbol.

The cedars from the near mountains of Yoshino, which are to form the pillars and timbers of the new church, were recently felled and are now being seasoned.



## LOVELY NARA WILL HAVE A BEAUTIFUL CHURCH



THE TEISO-SHIKI CEREMONY AT CHRIST CHURCH, NARA, KYOTO, JAPAN  
*Bishop Nichols stands at the right. Next in order are the Rev. S. Sone, the Rev. O. Kitagawa and the Rev. K. Hamada. At left is the Rev. J. D. Yoshimura, the rector*

These trees are called *hinoki*, and are remarkably firm, close grained, and fragrant, so it may reasonably be hoped that the new church and parish house will be strong and beautiful, without and within, and prove of deep meaning to the Christian community of the city.

It is of great importance in a country like Japan, which owns so many magnificent Buddhist temples, and such traditions, and has such a feeling for art, that our Christian Church should represent worthily the splendor and beauty which you, at home, are well accustomed to associate with the idea of Christian worship. Unfortunately, it is a fact, that the Christian churches of many missions throughout Japan, with a few outstanding exceptions, are an epitome of mediocrity and ugliness; therefore, may I venture to express what I know to be the feeling of many of my fellow missionaries, the earnest wish that our Church people at home would realize the importance of the Gospel of Christian beauty to the Orient.

The magnificence of the ancient Buddhist temples in Japan was greatly, if not

entirely due, in the first place at least, to the zeal and talents of Buddhist missionaries who came from China and Korea, bearing gifts of the rarest beauty, of costly material and workmanship. Gifts, be it noted, that were sent by the faithful, who, remaining at home, made the missionaries their emissaries and were represented by their offerings. In this respect, our Christian Church is cold and indifferent in comparison. Christian art, as it is represented by architecture, sculpture, painting, decoration, furnishings, sacred vessels, stained glass and textiles and embroidery, equals, and at certain points surpasses, even the splendor and beauty of the Buddhistic. But Japanese Christians, from examples before them here, could not divine this, unless they had traveled in foreign lands. The occasion of the building of the new church in Nara provides a wonderful opportunity for our Church at home to share its heritage of beauty with the Church in Japan. Will you not help us to make the interior of this church beautiful? So beautiful, that our Japanese

## THE SPIRIT OF MISSIONS

Christians may know and feel that to the House of the One True God rightfully belong the most perfect outward expres-

sion of invisible grace, and those forms and emblems of beauty which are the gift of the Holy Spirit to His Church.

UNLESS one has actually stood on the site of the church now building at Nara, it is impossible to understand the significance and the beauty of the location. For several years, that site has been inviting a building to serve as the spiritual home of our Christian community and as a witness to the Eternal Truth, not only to people of the city, but also to the two million or more pilgrims who annually come to visit its temples.

Thousands of people in this country have a share in the building of the new church, for part of the cost will be met by an appropriation of approximately \$14,000 from the Centennial Offerings of 1921. This amount set aside seven years ago, has been gradually accumulating interest and awaiting sufficient additional gifts to make possible the execution of the plans.

JOHN W. WOOD

*Executive Secretary of the Department of  
Missions, National Council.*

### Consecration of the Japanese Bishop of Tokyo

We are indebted to the Rev. H. G. Spackman of St. Paul's University, Tokyo, for this account of an interesting occasion, which reached us just too late to accompany the picture of the consecration group which appeared in our September issue.

THE CONSECRATION of the Rev. Peter Yonetaro Matsui as Bishop of Tokyo took place on July 25th in Holy Trinity Church, Tokyo.

The new Bishop of Tokyo succeeds the late Bishop Motoda, the first Bishop of the Japanese Church, as the second Bishop of the Japanese diocese of Tokyo.

Bishop Matsui is fifty-nine years old and was baptized in 1888 by Archbishop Shaw. He attended Trinity Theological College in Osaka, since incorporated in the Central Theological College, Ikebukuro, and later he did postgraduate work at Wycliffe College, Toronto. His early ministerial work was in the Osaka District under the English Bishop of Kobe. Later he came to the English diocese of South Tokyo. He was elected by the Diocesan Synod on June 11th, 1928.

Bishop McKim of Tokyo, senior Bishop of the Church in Japan, was the chief consecrator, assisted by Bishop Lea of Kyushu, and Bishop Heaslett of South

Tokyo. Bishop Hamilton of Mid-Japan, was the preacher. Bishop Nichols of Kyoto and Bishop Walsh of Hokkaido presented the Bishop-elect. Bishop Nichols, Bishop Basil of Kobe, Bishop Naide of Osaka, and Bishop Walsh assisted in the consecration.

Bishop Duppuay, of Hong Kong, was present, representing the Church in China. The Most Rev. Archbishop Serge, head of the Holy Orthodox Mission in Japan, was present in the Sanctuary.

The clergy (fifty-two in number) and choir robed in a tent erected in the church grounds and being joined by the Bishops continued in procession through the west door of the church to their places in the chancel and sanctuary. The clergy were composed of representatives from all the dioceses of the Church in Japan. The church was filled with a large congregation representing both the lay organizations of the Church and the community at large.



# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



MRS. WILLIAM D. HURD

*President of the Washington Branch of the Woman's Auxiliary, who assures all delegates and other women visitors to the Triennial of a hearty welcome*



WORKSHOP AND PLAYGROUND AT EASTER SCHOOL, BAGUIO

*Easter School is one of our most useful institutions in the Philippine mountains. Besides receiving academic education and religious instruction, children are trained in crafts*



WORK AMONG JAPANESE AT BIRIGUY, BRAZIL

*Bishop Thomas has just confirmed twenty-one Japanese adults and children in this schoolhouse. Mr. Kubo, the catechist, is in charge of the work, which is flourishing*





SCENE AT ST. TIMOTHY'S MISSION, TANANA CROSSING, ALASKA

*Bringing in caribou meat in dog packs in the summer time. This young woman had walked seven miles with her baby on her back, leading her dogs*



TIRURAI WOMEN PLAYING ON MORO GANZIS

*Our newest mission in the Philippines is among the Tirurais. Bishop Mosher says that the music is sweet, but when continued through the night, palls on one*



# LOCATION OF THE PRINCIPAL ACTIVITIES OF THE FORTY-NINTH

1. The World House. 2. The World House. Headquarters of the Convention and meeting place of the House of Bishops. 3. Church of the Epiphany. Headquarters of the Conventions of the Brotherhood of St. Andrew and Daughters of the King. 4. St. John's Church. 5. The Young Women's Christian Association where the Training Institute of the National Council will be held.





GENERAL CONVENTION TO MEET IN WASHINGTON OCTOBER 10, 1928

6. Mayflower Hotel, Headquarters of the Woman's Auxiliary. 7. Corcoran Gallery of Art, where a reception will be given to all delegates and visitors. 8. Red Cross Building. 9. Continental Hall, Headquarters of the Daughters of the American Revolution, where the House of Deputies will meet and Joint Sessions will be held. 10. Building of the Pan-American Union



ORDINATION OF THE REV. A. D. HANSON, ALL SAINTS' CHURCH, COLORADO, TEXAS, JUNE 29, 1928  
*This was a most joyful and interesting occasion as it was the first ordination of a priest in the eighteen years of the dis-*  
*franchisement of the colored people. Bishop Stewart presided and the bishop's wife and daughter were present.*





THE CEREMONY OF TELSO-SHIKI AT THE NEW CHRIST CHURCH, NARA, JAPAN, JULY 1, 1928  
*This is the Japanese equivalent for laying the cornerstone. After a service the box containing documents was placed in a hollowed out block of concrete and liquid concrete was poured in to fill. Each member of the congregation to the youngest child then smoothed it with a trowel. Bishop Nichols stands at the right*



CAROLINE I. DUFFIELD  
*The Philippines*  
*From Alabama*



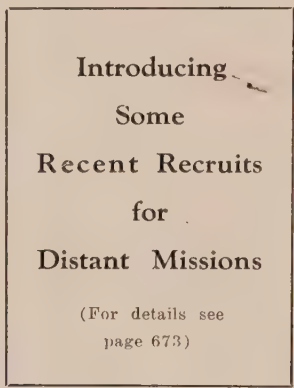
CLARA MARIE HELM  
*Alaska*  
*From Kansas*



VIRGINIA CONE  
*Honolulu*  
*From East Carolina*



MARGARET W. HESTER  
*Kyoto*  
*From Washington*



CHEVILLETTE BRANFORD  
*The Philippines*  
*From South Carolina*



J. C. M. VALENTINE  
*Porto Rico*  
*From South Florida*



ROBERT F. GIBSON, JR.  
*The Philippines*  
*From Virginia*



THE REV. M. J. KIPPENBROCK  
*Alaska*  
*From Texas*



# Introducing Recruits Already at Work

We want our readers to know those who have recently gone to the distant missions of the Church as envoys to bear the Gospel Message

THE NEED FOR a larger staff in Alaska and The Philippines has appealed to a majority of these volunteers for the mission field, although Japan, Honolulu and Kyoto have not been overlooked. The demand for workers in all our fields constantly exceeds the supply.

ALASKA: The Rev. Michael J. Kippenbrock has gone to Cordova, where he succeeded the Rev. L. F. Kent, who is now Archdeacon of the Yukon. Mr. Kippenbrock is a member of St. David's Parish, Austin, Texas. He received his education in his home high school, in the University of Texas (B.A. 1925) and the Virginia Theological Seminary. He was ordained in June by Bishop Quin. His missionary purpose dates from his freshman year at college.

Miss Elsie Waitz is an appointee to Alaska from St. Peter's Church, Philadelphia, and is a graduate of the Church Training and Deaconess House in that city. She has had experience as a trained church worker at St. Bartholomew's Church in Philadelphia, in All Saints' Church, Berkeley, California, and has already served two years in Cordova, Alaska. She has been preparing to be a missionary for ten years and has been very active in the work of the Girls' Friendly Society.

Miss Clara Marie Helm is an appointee to Alaska who is stationed at Nenana. She is a native of Kansas and a communicant of Grace Church, Chanute. She received her education at Kansas Teachers' College and the University of Colorado, following which she had six years' experience in schools in her home state. She has been active in girl's sports and has done much work in girls' summer camps.

Miss Addie Adams Gavel comes from Nova Scotia, where she studied in the

public schools. She later graduated from the Margaret Pillsbury Hospital, Concord, New Hampshire, as a trained nurse. She has had experience in nursing in hospitals in New Hampshire, New York and California. She has specialized in surgical technique.

Miss Gavel has wanted to be a missionary ever since she was a child. She has been especially interested in Africa, but owing to an urgent call from the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, Miss Gavel has volunteered, and is now at work at this important post.

HONOLULU: Miss Virginia Cone has sailed to take up work at St. Andrew's Priory, Honolulu, where she will teach the high school grades. She attended St. Mary's School, Knoxville, Illinois; Quincy High School, Quincy, Illinois, and graduated from Goucher College, Baltimore, Maryland, with the degree of A.B. in 1918. She has since pursued graduate work at Johns Hopkins, and the University of North Carolina. She has had wide teaching experience in Illinois and North Carolina, and more recently at Hannah More Academy, Reisterstown, Maryland.

Miss Cone is a communicant of St. Stephen's Parish, Goldsboro, North Carolina, of which her father, the Rev. W. O. Cone, is rector.

KYOTO: Miss Margaret W. Hester has been appointed to do kindergarten work in the missionary district of Kyoto, Japan. She is a communicant of Epiphany Church, Washington, D. C., and a graduate of St. Hilda's Hall, Charles Town, West Virginia, and the Oberlin Kindergarten School, Oberlin, Ohio.

She brings to her profession a great interest in children and she has had a wide experience in Church work. She has been especially active in the Young People's

Fellowship of the Church of the Epiphany and in the Girls' Friendly Society work. Beside all this she is greatly interested in music and has done concert work as a pianist.

PORTO RICO: Mr. J. C. M. Valentine, who has gone to Porto Rico to teach the people of Quebrada Limon to wrest a living from the soil, was the senior warden in St. Barnabas' Church, Deland, Florida. He was also a member of the standing committee of his diocese, which he has represented at the last two General Conventions. Some time ago Mr. Valentine decided to give up his profession of civil engineering and devote himself for the rest of his life to work for the Church. He wrote to the Department of Missions and accepted the suggestion that he go to Porto Rico where the people in Bishop Ferrando's district needed a teacher and leader in both spiritual and material affairs. Mr. Valentine is now busily at work and he says that if at the end of three years the people are just a little happier and healthier he will feel that his appointment was justified.

THE PHILIPPINES: Miss Caroline I. Duffield has gone to The Philippines to serve as a trained nurse at St. Luke's Hospital, Manila. Miss Duffield is a native of Citronelle, Alabama. She took her training at Augustana Hospital, Chi-

cago, and did post graduate work at St. Luke's in the same city. At the time of her appointment she was a parishioner of All Angels', New York City.

Miss Chevillette Branford of Charleston, South Carolina, has sailed to take up work in The Philippines. She is a communicant of Christ Church, Charleston. She graduated from Winthrop College, South Carolina, in 1922, with the degree of A.B. Miss Branford has had experience as a teacher in the public schools of South Carolina. In addition, she has been very active in Sunday School work.

She has desired to labor in China for years. It is probable that her work will be among the Chinese in connection with the important work of St. Stephen's, Manila.

Mr. Robert F. Gibson, Jr., son of the Rev. Robert F. Gibson, formerly Executive Secretary of the Department of Publicity of the National Council, now rector of Christ Church, Charlottesville, Virginia, has sailed to take up work in Brent School, Baguio. While this is not an appointment of the Department of Missions, Mr. Gibson's departure is tantamount to the sailing of a regularly-appointed missionary. Mr. Gibson prepared for college at Porter Military Academy, Charleston, South Carolina, and graduated in June, 1928, from Trinity College, Hartford, Connecticut.

## Work of a Canon Missioner in the Philippines

A GOOD REASON FOR getting in touch with the leaflet published by the Cathedral of St. Mary and St. John, at Manila, is found in a recent issue of the *Diocesan Chronicle* of the Philippines from which we quote:

"The work of the Canon Missioner is to travel throughout the Philippine Islands, in order that he may become acquainted with and serve in every way possible the American and British population who live in places where the Episcopal Church has no organized work. During the past six months Canon Harvey has travelled over 6,000 miles visiting

the provinces of Pangasinan, Pampanga, Bulacan, Bataan, Albay, Sorsogon, Capiz, Iloilo, Antique, Occidental and Oriental Negros, Cebu, Bohol, Leyte, Mindanao, Cotabato, and Sulu. The Canon Missioner hopes to use the Cathedral Leaflet as one means of keeping in touch with all those whom he has visited."

Send to the Rev. Benson Heale Harvey, 567 Isaac Peral, Manila, Philippine Islands, for a copy of the leaflet.

We are indebted to Canon Harvey for many pictures of the work in the Philippines and we take this occasion to express our appreciation of his helpfulness.



# Appeal to All Church Women

**I**N THE PAGES DEVOTED to the Woman's Auxiliary at the end of this issue, will be found an appeal from Miss Lucy C. Sturgis to the women of the Church, urging them to follow, as far as possible, the program of the Triennial at Washington this month by means of the leaflets whose numbers she gives.

In order that the great body of women who cannot be at Washington when the United Thank Offering is presented may be there in spirit, THE SPIRIT OF MISSIONS is printing the Order of Service, and the Prayer and Meditation to be used, in full, and adds its appeal that these pages be made the basis for united corporate worship as presented by Miss Sturgis.

## PRAYER AND MEDITATION PREVIOUS TO THE SERVICE

PRAYER (*To be used on entering the church*):

Lord of All Nations, with love that knows no race,  
Look on thy handmaidens in this hallowed place,  
Give to us the faith to "know in breaking bread"  
Thy Sacred Presence; so may our souls be fed.  
And ere we return to this world's busy strife  
Grant to us the vision of thy Perfect Life. *Amen.*

HYMN 493: O MASTER, LET ME WALK WITH THEE.

(*To be sung kneeling*)

## MEDITATION

*"O Master, let me walk with Thee  
In lowly paths of service free;"*

We are gathered here today from many parts of this country and from other lands beyond; we represent many types of educational and economic theory; our differences of individual character are great. But one thought binds us all together; the desire to make the name and power of our Lord Jesus Christ better known in the world.

How shall we make this desire more effective in our meetings; how shall we make it more effective in the whole Church? First, surely, by realizing and reaffirming among ourselves the unity of faith which underlies all our differences. We come to take part in a fellowship of service; to contribute, each of us, our share to one great enterprise. As each one sings with all her heart, "O Master, let me walk with Thee," we fall into line as members of a marching host which has but one leader—the shining figure of our crucified and risen Lord.

Let us pray for all the delegates to the Triennial and for the General Convention that all forces which make for unity may be strengthened; that our sense of fellowship in service through devotion to our Lord and Master may be greater than it ever was before.

Let us pray that we may be able to stand as a Church with united front on behalf of all that is true and lovely and of good report; against all the powers of selfishness and individualism which make for division in the Church and for war between nations.

HYMN 502: LORD, SPEAK TO ME, THAT I MAY SPEAK.

(*To be sung kneeling*)

# THE SPIRIT OF MISSIONS

## MEDITATION

*"Teach me the wayward feet to stay,  
And guide them in the homeward way."*

The Jewish boy was taught to say his prayers at night, "Lord, I thank Thee that Thou hast not made me a woman." The Jewish maiden's prayer is better: "O Lord, I thank Thee that Thou hast made me according to Thy will." Let us thank God for the great power latent in our womanhood, and manifested often through the long past, under heavy limitations and disabilities. And especially for the gift of sympathy; the mother-instinct widened to embrace all who need kindly care and help, patience or understanding. Let us pray that it may widen still further into the power of seeing the point of view of others against whom we may be prejudiced, and of making that point of view clearer to our friends. So our womanhood may be an instrument in God's hand by which the great antagonism of class and race and nation may be destroyed at last.

One of the secrets of our Lord which we would most like to learn is His wonderful gift of sympathy. In every way of life, in every change of circumstance, among the men and women of His day, Roman or Jewish, He was never at a disadvantage; He always saw the point of view of those with whom He was speaking. We cannot hope to attain the perfection of His insight into hearts; we have always something of our own to gain or lose, which clouds our vision. But we are on the way to learn His secret, as our motives are more and more dominated by the central thought of the will and purpose of God.

Let our hearts go out now in sympathy with the women of all lands, awakening to new opportunities and responsibilities; first in the more familiar fields of China and Japan, India and Africa, but not forgetting the shrewd and eager faces looking over to us from other countries, nearer, northern and central Asia—accessible now to influences which have their source right here among ourselves; who can be reached and helped by our fellowship of prayer, as well as indirectly through those to whom we minister.

HYMN 305: O FOR A CLOSER WALK WITH GOD.

*(To be sung kneeling)*

## MEDITATION

*"In hope that sends a shining ray  
Far down the future's broadening way."*

We are here in goodly numbers, and the results of our work are before us; this service is our hour of joy. Yet there is much to depress us in our outlook on the world today. How weak are the little missions some of us have left behind! How hard the struggle against ignorance, prejudice and sheer indifference! Sometimes we seem to make no headway against it.

"We see not yet all things subjected unto Him"; it is hard to work and wait. But we are coming in this quiet hour to the one abiding source of strength; to the Lord and Master who makes us here partakers of His very life. We are asked to "do this in remembrance of Him"; to make our own sacrifice in union with His great Sacrifice of Love, "Who for the joy that was set before Him endured the cross. We must follow Him first in the bearing of the cross, if we are ever to "eat bread" with Him "in the kingdom of God." When that day comes, that of which we shall partake will still be nothing other than the fullness of the life which has triumphed over evil through the cross; but the triumph will then be complete in us as in Him.

It is He Who is both the author and the finisher of our faith; He Who calls us to give ourselves to His service, and unites our oblation even as we make it with His own. "To him that overcometh, to him will I give of the hidden manna."



# AN APPEAL TO ALL CHURCH WOMEN

## ORDER OF SERVICE

PROCESSIONAL HYMN: AS WITH GLADNESS MEN OF OLD. (Hymn 94)

HYMN 200: COME, HOLY SPIRIT, HEAVENLY DOVE.  
(*To be sung kneeling*)

OFFERTORY HYMN: HOLY OFFERINGS, RICH AND RARE. (Hymn 504)

- |  |  |
|--|--|
| 1. Holy offerings, rich and rare,<br>Offerings of praise and prayer<br>Purer life and purpose high,<br>Clasped hands, uplifted eye,<br>Lowly acts of adoration,<br>To the God of our salvation;<br>On His altar laid, we leave them:<br>Christ present them! God, receive<br>them!                         | 2. Homage of each humble heart,<br>Ere we from Thy house depart;<br>Worship fervent, deep and high,<br>Adoration, ecstasy;<br>All that childlike love can render<br>Of devotion true and tender;<br>On Thine altar laid, we leave them;<br>Christ, present them! God, receive<br>them! |
| 3. To the Father, and the Son,<br>And the Spirit, Three in One,<br>Though our mortal weakness raise<br>Offerings of imperfect praise,<br>Yet with hearts bowed down most lowly,<br>Crying, Holy! Holy! Holy!<br>On Thine altar laid, we leave them:<br>Christ present them! God receive them! <i>Amen.</i> |  |

THE UNITED THANK OFFERING PRAYER:  
(*To be said by the congregation*)

O Lord, our heavenly Father, we pray thee to send forth more labourers into thy harvest, grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of thy Kingdom, through Jesus Christ our Lord. *Amen.*

COMMUNION HYMN: AND NOW, O, FATHER, MINDFUL OF THE LOVE.  
(Hymn 333)

## BENEDICTION

RECESSIONAL HYMN: SAVIOUR, BLESSED SAVIOUR. (Hymn 527)

PRAYER (*To be said before leaving the church*):

Dear Lord, we thank thee for this precious hour  
Spent in thy Presence, strengthened by thy power,  
May we go forth in love that shall not cease  
To work and pray that all may know thy peace.  
*Amen.*

## When Delegates Return from General Convention They Can Tell Diocesan or Parish Groups a Story Worth Hearing

TOO FEW CHURCHMEN and Churchwomen learn in detail what goes on at General Convention. Secular press reports are inadequate. Too few by far subscribe to Church weeklies. Too few subscribe to THE SPIRIT OF MISSIONS. Too few read *The Church at Work*.

Meantime matters of vital concern and greatest interest transpire at these Triennial gatherings. Certainly great decisions of Churchwide importance should be common knowledge among our people.

How can this be achieved? The Department of Publicity has a suggestion to make, outside the realm of Printers Ink but nevertheless a publicity enterprise. We urge that rectors of parishes or the officers of diocesan and parish organizations invite returned delegates, clerical and lay, to bring a direct message from Washington. We urge that the delegates address men's meetings, women's meetings, congregational meetings, from pulpit or from platform, in parishes and missions everywhere. Thus tens of thousands of us may have first hand information of highest importance to the Church and of positive value in developing loyalty to Her Program.

To auditors we suggest that questions be asked concerning these outstanding and vital matters:

What came of Pay-As-You-Go?

What was the total of the United Thank Offering?

What about the Budget in the new Triennium?

How is it apportioned among the dioceses?

What concerning Evangelism?

Is the Church growing or standing still?

What progress in Missions?

What about Advance Work, the mightiest challenge for the new Triennium?

What about our Indian Work, our Negro Work, our Rural Work?

What about St. Luke's Hospital, Tokyo?

What dramatic features?

What picturesque features?

What inspiring features?

What controversies, if any?

All will make good telling and when told will make better Churchmen and Churchwomen.

The Publicity Department trusts that great groups everywhere, indeed that all of our people, shall have opportunity to share Washington by proxy, to learn more of their Church, hence to love her more and to serve her better.



# Look on That Picture and on This

Great differences and many resemblances  
found between the General Conventions of  
1898 and 1928, both meeting in Washington

**T**HIRTY YEARS AGO, to be precise, on October fifth, 1898, General Convention met in the city of Washington. On the tenth of this month the Church will again gather her nation-wide forces in the national capital. Comparisons may be "odorous" but they are sometimes interesting and useful, and an occasion like this gives a good opportunity for checking up on the changes for better or worse which thirty years have wrought.

At the first glimpse one sees only vast growth and progress, especially in material things. The thirty-ninth Convention met soon after the District of Columbia had been taken out of the diocese of Maryland and made into the diocese of Washington. The dramatic episode which made this possible, is, as Kipling would say, another story, and will be found on another page of this issue. The new diocese had elected the much-loved rector of Calvary Church, New York, Henry Yates Satterlee, as its first Bishop, and the majestic fabric which now crowns Mt. St. Alban was only beginning to take shape in the hearts and minds of the people of the diocese. Sixty acres of land had been secured as a Cathedral Close and one of the acts of the Convention was to give approval to an appeal for funds to remove the remains of Bishop Claggett—the first Bishop consecrated on American soil—to the site of the Cathedral of St. Peter and St. Paul, thus foreshadowing the time when it should be a national shrine.

Visitors who have not seen Washington for thirty years will be fairly astounded at the changes that have been wrought. Except for a few national structures there is a new Washington. The two magnificent hotels, the Willard, headquarters of the Convention and meeting place of the House of Bishops, and the Mayflower, which will provide the same facilities for

the Triennial of the Woman's Auxiliary, are new. So is Continental Hall where the deputies will meet, and the Young Women's Christian Association Building, where the National Council will hold its Training Institute. Even the White House, from which William McKinley "graciously welcomed the Convention", has been changed. In every way the setting of the Convention has been enlarged and enriched.

Numerically the Church has in some ways doubled its strength. The House of Bishops has far outgrown the Sunday School room in the basement of the Church of the Epiphany, where sixty-eight Fathers-in-God met in 1898, while the deputies were housed in the church itself. The hospitality of the parish, however, remains unchanged, for the church and the spacious new parish house will be the scene of many important gatherings at the Convention of 1928.

Sixteen of the members of the House of Bishops in 1898 are still with us and it is hoped will attend the Convention of 1928. They are Bishops Vincent of Southern Ohio, Leonard of Ohio, Anson Rogers Graves (retired), Sessums of Louisiana, Kinsolving of Texas, Lemuel Henry Wells (retired), McKim of Tokyo, F. R. Graves of Shanghai, Gailor of Tennessee, William Lawrence (retired), Cheshire of North Carolina, Hall of Vermont, Rowe of Alaska, Burton of Lexington, James Dow Morrison (retired), and Bishop Brewster of Connecticut.

The present Bishops Reese of Georgia, Fiske of Central New York, and Knight, coadjutor of New Jersey, as well as the Rev. H. Percy Silver, who is now a member of the Department of Missions of the National Council, were clerical deputies.

Two of the lay delegates to the 1898 Convention, Burton Mansfield of Connecticut and Samuel Mather of Ohio, are

## THE SPIRIT OF MISSIONS

members of the National Council today. It is a cause for thankfulness to all who have the welfare of their Church at heart that she has men of such experience, faith and vision at the helm.

It would be an interesting thing if the veterans who were present thirty years ago could have a reunion during this Convention and we throw out the suggestion for what it is worth, only asking that if such an occasion should arise THE SPIRIT OF MISSIONS may be privileged to send a representative.

Space forbids mention of all the interesting facts which a study of the roster of clerical and lay deputies discloses, but two men were present who achieved fame in widely differing fields. Hudson Stuck, scientist, explorer and missionary, who died at his post in Alaska, was clerical deputy from Dallas, while Meredith Nicholson, lay delegate from Indiana, is known to lovers of the mysterious in literature as the author of *The House of a Thousand Candles*.

In spiritual matters not so much change is apparent. Much of the interest of the 1898 Convention centered in the five days on which the two Houses met in joint session as a Board of Missions to hear the report of the Board of Managers, precursor of our National Council.

Our fathers were evidently fonder of sermons than we are, for in those days the Board of Missions had its preacher as well as General Convention. Bishop Tuttle delivered the missionary sermon, and some of its phrases might well be our slogans today. "Missions must be the elementary alphabet and the crowning epic poetry of the living Church." . . . Its Founder endowed missions by dying for all men upon the Cross."

The increased responsibilities laid upon the Board following the war with Spain, were the cause of much discussion. Among other things, the Board of Managers asked for authority to elect two secretaries instead of one, and incidentally begged the Convention "to take into consideration widening the scope and plan of THE SPIRIT OF MISSIONS into something more approaching the charac-

ter of a magazine of national importance." Both these ends were achieved in the following October by the election of Dr. (now Bishop) Arthur Selden Lloyd and the young secretary of the Brotherhood of St. Andrew, John Wilson Wood. A new era opened for the Church's Mission and THE SPIRIT OF MISSIONS was put on the map.

One might multiply indefinitely the points of resemblance between the two Conventions, but two outstanding ones call for recognition. The first is found in the findings of a committee which reported on the work of that strong right arm of the Church, the Woman's Auxiliary to the Board of Missions. It was a jubilant report, full of enthusiasm. "In every line there has been steady progress. . . . Prayer and work have been linked together and made mighty forces in the Church's advance." The record of the Woman's Auxiliary to the National Council, to be presented at their Triennial this month in Washington, will doubtless show the same advance through prayer and work.

Another striking resemblance will be found in one of the high moments—if not the highest—of the 1928 Convention, the great meeting at the Peace Cross in the afternoon of October 21, when delegates and visitors will have the privilege of hearing Secretary Kellogg speak on International Peace. Few who hear him will know that the Convention of 1898 sent a message to Czar Nicholas II of Russia, "hailing with joy the great Peace Manifesto your Majesty has issued. . . . We earnestly hope that the Conference may result in a reduction of excessive armament . . . and in the establishment of some method of arbitration for the settlement of international difficulties."

It is too much to expect that all Church people will be of one heart and one mind as to the methods of attaining it, but doubtless the Convention of 1928 will ask the prayers of all who try to follow in the Master's footsteps that the "Peace on earth" which heralded His coming, may be no longer a beautiful vision but become an accomplished fact.



# The "Hidden Hero" of Wyoming Brought to Light

The Rev. John Roberts has carried the good news of the Gospel to his Indian brethren on Wind River Reservation for forty-seven years

By Alice B. Nash

FORTY-SEVEN YEARS ago a young Welshman named John Roberts was ordained to the ministry in the beautiful Cathedral in Lichfield, England, by the great apostle to New Zealand, Bishop Selwyn. Mr. Roberts was filled with intense missionary zeal and immediately after his ordination came to New York, and was sent by the Board of Missions to Colorado to interview Bishop Spalding, then Missionary Bishop of Colorado and Wyoming. Bishop Spalding asked Mr. Roberts to go to the Wind River Reservation in Wyoming to establish a mission among the Arapahoes and Shoshones.

Wyoming, at that time, was a virgin country; civilization had scarcely penetrated across the border, and the only means of travel beyond the terminus of the Union Pacific was the prairie schooner. The route Mr. Roberts was obliged to take into this new country, from Green River to Fort Washakie, lay across mountains and prairies. It was in February, 1883, the year Wyoming was blanketed in the deepest snow in many years, and Mr. Roberts was obliged to make the trip with the mail carrier. When they left Green River it was sixty degrees below zero. The driver had great difficulty in keeping to the road as the snow drifted deeper and deeper with every

mile traversed. The cold was so intense that they had hard work to keep from freezing to death. The driver and horses were relieved every twenty miles, as was the custom in those days, but the young missionary had to continue on his way, and made the trip to Fort Washakie under the most harrowing conditions. It took eight days to make the trip of one hundred and fifty miles.

At one place along the road, a young woman passenger was so badly frostbitten that Mr. Roberts stayed up all one night chopping wood to keep a fire going that she might be kept warm. In spite of that, she died the next day. Another day

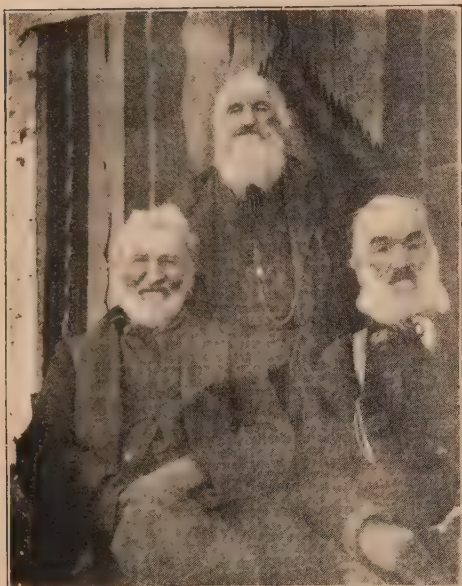
the stage driver was frozen to death, and Mr. Roberts drove the horses to the next station, trusting to their instinct to find the way. Such was the introduction into a new country of a young man reared among the culture and refinement of Welsh aristocracy. But he never had a thought of turning back to the comforts of old-country civilization.

A year later, Mr. Roberts brought his bride to the Reservation. He had met her in the West Indies before going to New York. Instead of a comfortable house, a log cabin became the home of this gentlewoman. As the years went by, and children came to bless their lives this Christian family became a wonder-



THE REV. JOHN ROBERTS  
*For forty-seven years a missionary  
to the Indians of Wyoming*

## THE SPIRIT OF MISSIONS



SHEROD, COOK, McCABE

*Oldtime pioneers and friends of Mr. Roberts in the early days. Two of them were staunch Churchmen*

ful influence among the people of the country. It was an oasis in the desert. Hardships had to be wrestled with and overcome. The long, cold winters had to be endured in the primitive way; the hot summers on the plains were to be contended with, and the worst feature of all, the suspicious nature of the Red Man had to be allayed. Few white men cared to settle in this wilderness except for the occasional gold strike, for the Indians were lurking behind every bush, always on the watch for an attack on the white man who had taken their hunting ground. But in the face of many such difficulties Mr. Roberts labored on to bring the message of Christ to these Indian people.

Naturally, the work was of very slow growth. The Indians were very superstitious and under the autocratic power of the medicine man. By degrees Mr. Roberts won their confidence, and they came to realize he was there to help them in every way possible. They called him *Dambavie* (elder brother). Today every Indian on the Reservation looks upon him as a staunch friend. Their

confidence in him is unbounded. For many years the Indians would not make any treaty with the government nor hold any council with government officials who were sent out from Washington, unless Mr. Roberts were in the council lodge with them. Then they were confident of fair play. At one time when some important officials arrived from Washington, Mr. Roberts was away visiting a distant mission, and the Indians would have nothing to do with Uncle Sam's representative until Mr. Roberts returned a week later.

Mr. Roberts' greatest asset in the work among the Indians has been his true statesmanship in dealing with them. He has always had the respect and admiration of the government officials. In the Department of the Interior he is considered one of the best authorities in the United States on Wyoming Indians. Naturally, with his keen knowledge of Indian life, its traditions and its folklore and languages, he would be; but it is a splendid thing to know that such a man is appreciated by men who have been Commissioners in the Indian Department.

When Mr. Roberts first came to



"OLD BUCKSKIN" THE MISSION PONY

*Taken many years ago. The children are Edward, Nellie and Marion Roberts. Edward afterwards won a Rhodes' scholarship*



## THE "HIDDEN HERO" OF WYOMING

### THE PIPE OF PEACE



#### THE SACRED PIPE OF THE ARAPAHOES

*The most treasured possession of the Indians. Very few white men have been permitted to see it but Mr. Roberts was made its custodian during an uprising*

Wyoming, he did not know the Indian languages. He soon learned both Shoshone and Arapahoe, and with the help of several of his Indian "boys", he was able to translate the Lord's Prayer, the Creed, the Commandments and the Gospels. These have been invaluable in Church work. With his usual modesty Mr. Roberts has given all the credit to the "boys". His strong personality has brought nearly all the Indians into the Church. At one time old Chief Washakie gave Mr. Roberts one hundred and sixty acres of land on which to build a school for Shoshone girls. The land was a personal gift to Mr. Roberts, who later turned it over to the Church. This mission school has done much to cement the bonds between Indians and whites, and has been a wonderful influence upon the Indians themselves. In the mission, Mr. and Mrs. Roberts and their family have lived for many years.

The first government school was started by Mr. Roberts, who was the principal for years. The old adobe house which was first built as a school and chapel, now stands in the Shoshone Indian cemetery, where it is used as a mortuary chapel. It is kept as a shrine to the memory of Bishop Randall, who held his last Episcopal service in it. Under the supervision of Mr. Roberts the present

government school was built. A fine group of buildings, in a wonderful valley, belongs to this school, and here Mr. Roberts holds service regularly all winter long.

Many years ago, during an Indian uprising, Mr. Roberts was made custodian of the sacred pipe of the Arapahoes. This pipe is the most sacred possession of the Indians, and very few white men have been permitted to even see it. It is revered by the Arapahoes as the Liberty Bell is by the white people.

That great chief of the Shoshones, Washakie, was baptized by Mr. Roberts, who later officiated at his funeral, which was said to have been the largest ever held for an Indian chief. He was buried with full military honors. It may be interesting to note here that through Mr. Roberts the fate of the now famous Indian woman, Sacajawea, became known to historians. In 1806, when a young girl, Sacajawea led the Lewis and Clark expedition across the Rocky mountains to the Pacific Ocean, one of the most important journeys ever made on the western continent because it changed the western boundary line of the United States from the Mississippi River to the Pacific Ocean. For over fifty years all traces of this woman had been lost, as she was living quietly with her people

## THE SPIRIT OF MISSIONS

in Wyoming. In 1884, when Sacajawea died at the age of one hundred years, she was given Christian burial by Mr. Roberts in the Shoshone Indian cemetery.

Besides the difficult Indian work which Mr. Roberts has carried on, and for the most part alone, these forty-seven years, he has served the whites as well. There is not a mission within a radius of one hundred miles of the Reservation that he has not established. This has required months and years of hard, faithful work. It will never be known how much this "elder brother" has done for the Church, for such deeds cannot be enumerated.

The late Bishop Funsten once wrote: "When Mr. Roberts came to the Reservation to work among the Indians, conditions were then very much as they had been in the wild days of the West. Indians were often on the war path, the buffalo had not been exterminated and conditions were such as to discourage any ordinary man from attempting the work of the Church. But Mr. Roberts was no ordinary man. He undertook

his labors with the loftiest purposes, and for many years has given his life to this noble cause. He is one of the noblest men I have ever met, and he has become one of the heroes of the Church."

Through his untiring devotion to the cause of Christ, Mr. Roberts has held a very unique place in the affections of the people of Wyoming. He is known all over that great state, for there is scarcely a place where at some time or another, he has not gone to lend the ever-ready helping hand to those in distress and trouble. He is endowed with the true Christian principle of self-forgetfulness and is at all times the courtly gentleman, with quiet, gracious manner.

Although Mr. Roberts has retired, and Mrs. Roberts is now in charge of the Mission he is as busy as ever from early until late. He seems to be endowed with energy which a young man might envy. He continues to "run the straight race, with God's good grace", and we trust he may be spared for many more years to carry on his heroic work for the Red Men of Wyoming.

## Brief Items of Interest

THE 1928  
UNITED THANK OFFERING

CLOSES OCTOBER 10TH

YOU CAN WIRE A LAST GIFT

BY OCTOBER 9TH

TO YOUR

UNITED THANK OFFERING  
TREASURER

Churchwomen will be welcome, those desiring to become members, as well as members.



THE SPIRIT OF MISSIONS has received many favorable comments on the double page map of the city of Washington showing outstanding points of interest and the centers of Convention activities, which appeared in the September issue. Copies of this map are available, without cost, by sending a self-addressed envelope to THE SPIRIT OF MISSIONS.



DURING GENERAL CONVENTION in Washington the National Church Club for Women will maintain headquarters in a room in the Arlington Hotel, given through the courtesy of Mr. J. T. Howard. The hotel is situated on Vermont Avenue, at K and 15th. All

ARCHDEACON WILFRED C. MARSH of St. Peter's Rectory, Williston, North Dakota, writes us that he is making an earnest effort to reach the isolated Church people in his diocese. He hopes to send out a monthly letter to each family and individual on "Our isolated list". Will



## BRIEF ITEMS OF INTEREST

any of the clergy who know of individuals or families moving to North Dakota, put them in touch with Archdeacon Marsh? He will appreciate very much any help of this kind towards making his list complete.



DOWN IN MISSISSIPPI there is a little village named Gautier composed of workers in a creosoting plant. There is a little church which matches the village and the missionary at Pascagoula holds services there every Sunday. It is the only church for miles around and people of all denominations attend the services. St. Pierrès, which is the name of the little church, needs a bell very badly. The missionary writes to THE SPIRIT OF MISSIONS, "Do you know of any who would like to perpetuate their memory in a really useful way by calling the people to service every Sunday? But," he adds, "it will have to be a good bell that will be heard far, far away, because it is the only church for miles around and people come from all directions." THE SPIRIT OF MISSIONS will be glad to put anyone interested into communication with the missionary in question.



THE PUBLICITY DEPARTMENT has duplicate bound volumes of THE SPIRIT OF MISSIONS for the years 1842-3, 1844-5, 1846-7, 1848, 1885, 1907, 1912 and 1915. We should be glad to send any or all of these to libraries which are trying to gather a complete file of the magazine. Address the Business Office, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.



ON SUNDAY, SEPTEMBER 2ND, in the U. S. military chapel at Fort Snelling, Minnesota, a tablet was dedicated to the memory of the late Father Gear, the pioneer army chaplain, who for over twenty years ministered at that fort.

The tablet is placed on the east wall of the chancel. It is of cream colored Carrara marble and bears the arms of the Gear family emblazoned in heraldic colors, with an appropriate inscription.

The tablet is the gift of Charles Mason Remey of Newport, R. I. and Washington, D. C., a grandnephew of Father Gear and a son of the late Rear Admiral Remey, U.S.N. The memorial is of Mr. Remey's own design, executed in Italy by Florentine workmen. An illustrated biography of Father Gear, recently published by Mr. Remey, will be an interesting addition to the biographies of our missionary heroes.



WRITING ON JULY 20TH, Bishop Rowe informed the Department of Missions that after consulting with Deaconess Bedell during his recent visit in Alaska, they decided that it was advisable to close St. Andrew's Mission, Stephen's Village, and to transfer the Deaconess, the children, the native helper, Henry Moses, and the buildings to Tanana. The reasons for this decision were that the Indians at Stephen's Village are moving away. The hospital building at Tanana will be so remodeled as to be a training school for such children as Deaconess Bedell has funds, by annual pledges promised her, to take care of. The log buildings at Stephen's Village will be torn down and rafted to Tanana.



THE INSPIRING PRESENCE of the Rev. Dr. Patton, Director of the American Church Institute for Negroes, at the recent South Dakota Convocation, resulted in the adoption of a plan to provide what he called "the missing link", *i. e.*, a district-wide committee of laymen to promote the Church's mission and to organize and lead the congregations. South Dakota is the first diocese to put this into official operation.



WE WILL ASK THE indulgence of our readers if the November issue of THE SPIRIT OF MISSIONS is a little late in reaching them. It will be impossible to have accounts and pictures of the "high moments" of General Convention which we especially want to feature, in the hands of the printer by our usual schedule time.

# SANCTUARY

## Intercessions for General Convention

### LET US PRAY:

FOR guidance for all bishops and clerical and lay delegates; that by prayer and study they may make themselves ready to give their very best to the forwarding of the Church's Mission.

That special guidance may be granted to their deliberations in regard to the financing of missionary work at home and abroad.

That more concerted efforts may be made to grapple with the problem of work among the colored people.

That clearer light may be vouchsafed to all those responsible for the work of the Church in China.

*In considering all these questions, everything depends upon the conception which our delegates have formed of the Church they are elected to represent; and behind that, the conception which we have who send them.*

### LET US PRAY THEN:

That we and they may hold fast the thought, not of a venerable institution which we would maintain, but of a Church which is really the Body of Christ, in genuine fact able to manifest to the world the fullness of Christ.

Of a united Church, all members bound together in love.

Of a prophetic Church, carrying with power the message of Christ to the world.

Of a Church that will speak as Christ would speak, in the face of materialism, of profit-worshipping, of social systems based upon the jungle ethics, of open efforts to renew the horrors of war.

And that all legislation may be made in the light of this ideal.



ABIDE in us, O Christ, that we may abide in Thee; let Thy word dwell in us richly in all wisdom, that we may be full of the thought of Thee, that we may keep our ideals bright in the midst of this workaday world. Keep us ever in Thy presence, that we may bring forth fruit of good works to Thy honor and glory. Amen.

From the Quarterly Prayer Leaflet,  
Field Department, National Council.



# The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

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## Appointments of the Presiding Bishop

Wednesday, October 3, 11 a. m. Emmanuel Church, Baltimore. Presentation of the United Thank Offering of the women of Maryland.

In Washington before and during General Convention

Friday, October 5, 6:30 p. m. Brotherhood of St. Andrew Dinner, Mayflower Hotel.

Friday, October 5, 8 p. m. Address to Daughters of the King in Epiphany Church.

Sunday, October 7. Afternoon open-air service of Brotherhood of St. Andrew. Closing remarks and Benediction.

Monday, October 8. National Council, Department of Missions with Latin-American and Foreign Bishops.

Tuesday, October 9. National Council, Department of Missions with Domestic Bishops.

Wednesday, October 10. Opening services of General Convention.

Thursday, October 11, 7 a. m. Corporate Communion and presentation of the United Thank Offering of the Woman's Auxiliary.

Thursday, October 11, 8 p. m. Auditorium. Opening Prayer, Address and Benediction at Mass Meeting to announce amount of United Thank Offering.

Friday, October 12, 11 a. m. Joint Session: Report of National Council and Presentation of General Church Program.

Saturday, October 13. Noon. Meeting of Church Missions Publishing Co.

Sunday, October 14. Afternoon. Triennial Birthday Thank Offering, Epiphany Church.

Monday, October 15, 11 a. m. Joint Session: Departmental Reports.

Monday, October 15. Evening Dinner, Province of the Mid West.

Wednesday, October 17, 8 p. m. Social Service Mass Meeting.

Thursday, October 18, 8 p. m. Mass Meeting National Church Mission of Help, St. John's Church.

Friday, October 19, 4 p. m. Dedication of Girls' Friendly Society National Headquarters.

Sunday, October 21, 3 p. m. Peace Meeting at Peace Cross.

Wednesday, October 31, 8 p. m. Dedication of New Parish House, Calvary Church, New York, N. Y.

**E**VERY possible effort has been made to facilitate contact between the Church and the Departments of the National Council during sessions of General Convention. General headquarters will be located in the Willard Hotel. Each Department will have a temporary office on the first floor of the hotel so that in all matters pressing for immediate attention, executives of all Departments may be addressed there. Ample telephone connections have been provided for further convenience.

In the meantime active officers will maintain the usual office routine at 281 Fourth Avenue, New York, and any service, except emergency or direct personal help of the secretaries, will be provided there as usual.

**Department of Missions  
and Church Extension**

JOHN W. WOOD, D. C. L., *Executive Secretary*

**Across the Secretary's Desk**

THE WORK OF THE Committee on Literature for the Blind uncovers numerous interesting opportunities for helpfulness. Here, for instance, comes a request from a young Pueblo Indian who has been taught typewriting in a school for the blind at Alamogordo, New Mexico. He wants to know if there is any possibility of his receiving a gift of an Underwood portable typewriter. Deaconess Cady of Fort Defiance, Arizona, vouches for the young man. The Committee has learned that grade children in blind schools in the West, beginning with the sixth grade, learn to use the typewriter and their lessons and examinations are all typed.

Fifty dollars will buy an Underwood portable machine. I will be glad to supply any further particulars desired.



IN AUGUST President Mustapha Kemal of Turkey made this interesting announcement: "Within two years the Latin alphabet will be universally used in Turkey and we shall prove that our intelligence is equal to the civilized world after banishing the incomprehensible Arab characters which are responsible for eighty per cent of Turk illiteracy."



FROM ALASKA COMES the news that a committee of elders of the Church of Jesus Christ of Latter Day Saints has recently visited Fairbanks and the agricultural sections with a view of extending the Mormon work into Alaska. Why?



MY FRIEND, BISHOP DUPPUY, of Victoria and Hong Kong, writes me that Miss F. C. Woo, who was recently admitted to the "Most Excellent Order of the British Empire" is to visit the United States in September. She is the principal of St. Paul's College for Girls, Hong Kong, founded in 1915 by the Chinese

members of St. Paul's Church. Miss Woo has been its principal from the beginning. Bishop Duppuay says: "Under her able guidance the school has grown rapidly and done such good work that a valuable site for a new building was given by the Government for the school to the Chinese Church body, and also a grant to supplement the sum raised by Miss Woo and the building committee. The splendid new building is now in occupation and is capable of accommodating 800 pupils."

Unfortunately the building cost approximately \$210,000. Of this \$85,000 remains to be paid. Miss Woo hopes that this amount may be given by friends of China in the United States and Great Britain.

Sir Cecil Clementi, Governor of Hong Kong, said recently of Miss Woo: "Under her brilliant administration the school has grown in numbers from fifty to over four hundred and its progress in other respects also has been remarkable. . . . The education of Chinese girls in this Colony owes much to her. Miss Woo's influence has been wholly good."

I had the good fortune to be in Hong Kong in January and February of 1928 and saw some of the excellent work the Church of England is carrying on in that region. It will be a pleasure to put any friends desiring to meet Miss Woo into communication with her.

**Arrivals and Sailings of  
Missionaries**

**ALASKA**

The Rev. and Mrs. Henry H. Chapman left Anvik August 15 and arrived in New York September 9.

Mrs. L. F. Kent arrived in Cordova August 14.

Miss E. B. Lucas arrived in Anvik about the middle of August.

Miss E. C. Waitz, a new appointee, sailed from Seattle August 25.

Miss M. I. Pratt, a new appointee, sailed from Seattle September 9.

**CHINA—ANKING**

Miss Meta Connell, returning to the



## THE NATIONAL COUNCIL

field, sailed from Seattle August 25 and arrived in Shanghai September 11.

The Rev. V. H. Gowen, returning home on furlough, sailed from Manila August 24 and was due in Vancouver September 15.

Miss Marguerite Monteiro, returning to her post in China, sailed from Manila September 7 and arrived in Shanghai September 15.

### CHINA—HANKOW

Miss Christine Barr, coming home on furlough, sailed from Manila August 25 and was due in San Francisco September 19.

Miss M. E. S. Dawson, returning to her post in China, sailed from Manila September 7 and arrived in Shanghai September 15.

Deaconess E. B. Riebe arrived in Shanghai August 18.

Sister Ursula Mary, returning to the field, sailed from San Francisco August 17 and arrived in Shanghai September 8.

Mr. R. A. Kemp and family and Mr. E. P. Miller, returning to the field, sailed from Seattle August 25 and arrived in Shanghai September 11.

### CHINA—SHANGHAI

The Rev. H. A. McNulty and family arrived at Shanghai August 23.

Mr. and Mrs. J. R. Norton, Miss M. T. Young, Mrs. O. R. C. Chisholm, Mr. P. B. Sullivan and family and Mr. W. M. Porterfield, Jr., and family arrived in Shanghai September 3.

Mr. W. H. Taylor and family, returning to the field, sailed from San Francisco August 17 and arrived in Shanghai September 8.

Miss A. K. Lamberton and Miss Viola McGoldrick arrived in New York September 9.

Mr. F. W. Gill, Miss R. W. Walker, Miss M. A. Bremer, Deaconess Katharine Putnam, Miss Gwendoline Cooper and the Rev. M. H. Throop and family, returning to the field, sailed from Vancouver August 16 and arrived in Shanghai September 3.

The Rev. E. R. Dyer, returning to the field, sailed from San Francisco August 31.

Dr. A. W. Tucker and Miss L. E. Lenhart, returning to the field, sailed from Vancouver September 6.

Miss G. I. Selzer, returning to the field, sailed from San Francisco September 7.

### HONOLULU

Bishop LaMothe sailed from Honolulu September 5.

Miss V. I. Cone, employed in the field, sailed from Los Angeles August 25.

Miss M. L. Hatch, a new appointee, sailed from San Francisco August 29.

### JAPAN—KYOTO

Bishop Nichols and family sailed from Kobe August 14 and arrived in Vancouver August 25.

Miss M. W. Hester, a new appointee, sailed from Vancouver September 6.

### JAPAN—NORTH TOKYO

Miss Helen Boyle, a new appointee, and Mr. K. E. Branstad, returning to the field, sailed from Seattle August 25 and arrived in Yokohama September 7.

### MEXICO

Miss Jean McBride left Tacuba September 1.

### PANAMA CANAL ZONE

Mrs. J. C. Morris arrived in New York September 10.

### PHILIPPINE ISLANDS

Bishop and Mrs. Mosher sailed from Manila August 30 and were due in Vancouver September 29.

The Rev. R. F. Wilner and family and Miss Chevillette Branford arrived in Manila August 23.

Mr. R. F. Gibson, Jr., a teacher for Brent School, sailed from San Francisco August 17.

### PORTO RICO

Miss Phoebe Westrup, returning to the field, sailed from New York August 18.

The Rev. and Mrs. F. A. Saylor, returning to the field, sailed from New York September 6.

Miss Fern Fitzsimons, a new appointee, sailed from New York September 20.

## Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D. D., *Secretary*

### Parish Reports

**A**BOUT 2,000 SPECIAL Parish Reports on the Foreign-Born and their children, coming from every diocese and district have been received since February (see article on page 649 of this issue). The contents of these reports have proven so remarkable and will be so useful to the whole Church, that after General Convention we are planning to do our utmost to persuade the rest of the parishes to send reports. To accomplish this we will probably ask the Bishops for their help. The substance of these reports has been carefully tabulated. Several hundred of the most striking have been set aside for publicity use, along with a number of letters which were sent on request for fuller details.

We plan eventually to tabulate reports for each diocese. It is also planned to send various letters to parishes who are reaching particular races. These letters will tell the publications available for use in reaching particular races and give useful suggestions based on the experience of other parishes. Beside the widely used Bilingual Prayer Booklets in thirteen languages published by the Division, there are abridged Prayer Books in Italian and Spanish, several tracts on the Church and various books useful in approaching particular races (See F.B.A. publication list No. 1537).

### New Book on Eastern Churches

*The Eastern Church in the Western World* by the three officers of the F.B.A. Division, Drs. Emhardt, Lau and Burgess, is just out. This tells in popular style of the Eastern Orthodox and Apostolic Churches in America today, and their contact with our Church. Price \$1.25 illustrated, published by the Morehouse Publishing Company. It can be ordered from them or from The Book Store, 281 Fourth Avenue, and during

General Convention at the Foreign-Born American Division office at the Willard Hotel.

### General Convention Office

**T**HE F. B. A. DIVISION will have an office in Washington during General Convention, for consultation on general, diocesan and parochial matters and for distribution of publications. The office is in the Willard Hotel, with the other National Council offices, by the side of the Convention Post Office. This will also be the office of the National Council Committees on Ecclesiastical Relations and Educational Chaplaincies in Europe and the Near East. The secretarial work of these committees is assigned to the offices of the F.B.A. Division.

### Field Department

THE REV. C. E. SNOWDEN,  
*Executive Secretary*

### Repetition in the Church's Program

**T**HE YEAR 1928 WILL complete the third triennium—nine years of more or less of the same thing.

Among some of the clergy and also some of the laymen of the Church there is a disposition to discount the value of the annual campaign procedure, and there are some who say they are tired of these campaigns, which are repetitions of the same thing.

Some of the clergy have preached fifty-two sermons in the last twelve months, and priests and preachers have been at it for 1900 years—an eternal repetition! Why? Simply because they know it is by repetition only that they can expect to get anywhere with their program!

Politics is a story of repetition! Ever since George Washington, we have held a political campaign every four years! What for? To elect a President of the United States. Millions vote every four years. Why not do away with presidents and get rid of this repetition and elect a king for life? Well, the people prefer



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presidents and to cast millions of votes every four years. A campaign for the Church's Program is a campaign for Jesus Christ and His Kingdom! Isn't that worth a campaign and a big vote once a year?

The complaint about repetition is really a complaint about something else under the pseudonym of repetition. It is the cry very often of ennui and the *laissez-faire* spirit. This spirit gets nowhere. Lindbergh is known as the Lone Eagle. He toiled, he dared, and he repeated his flights until he knew he was strong enough to fly through the dark Atlantic night. The Scriptures speak of "the eagle stirring up her nest". She throws her eaglets out into the spaces and teaches them to fly—otherwise they would never learn. We need to "stir up" our parish nests, that those who are nestling at ease may wake up and learn to do something in the great spiritual kingdom of Jesus Christ! Faith is fine, but faith without works is dead! The parish that repeats is the parish that accomplishes things. It needs effort and ingenuity. You can't attain progress by any easy method. The campaign is the most refreshing thing in the whole year next to your vacation. It is a challenge to your originality, as well as to your piety. The big hope of evolution is repetition! Repeat! Repeat! Repeat! These are the three rules of success in the Church's Program.

WILLIAM DAWSON  
*Executive Secretary Diocese  
of Milwaukee.*



THE FIELD DEPARTMENT regrets to announce that "Our Common Life", a book on Stewardship by Dr. Block, which it had proposed for use as a textbook this fall, has been delayed for reasons beyond the control of the Department. It cannot be published in time for its intended use and probably will not be available until the early part of next year. It is our hope that it may be available possibly in time for Lenten study.

Having depended upon this book for use as indicated above, we find ourselves

now without a Fall textbook. Fortunately the case is not so hopeless as it might seem. Immediately following General Convention the National Council will issue a new "General Church Program" for the next triennium.

The Department recommends that the new "General Church Program" be used as the campaign textbook this Fall.

### Speakers' Bureau

REQUESTS FOR THE services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York. For names see page 701.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker.

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering traveling expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER, *Secretary.*

## Religious Education

THE REV. JOHN W. SUTER, JR.,  
Executive Secretary

## Adult Division

THE REV. T. R. LUDLOW, D. D., Secretary

## Read a Book

\**Daughter of the Samurai* By Etsu I. Sugimoto. (New York, Doubleday, 1925) \$3.

\**Sons of Africa*. By G. A. Gollock. (New York, M. E. M. 1928) \$1.50.

\**The Indian Outlook: A Study in the Way of Service*. By W. E. S. Holland. (London, E. H. P. 1927) \$1.10.

\*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publisher, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the prices noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

## College Work this Fall

By the Rev. C. Leslie Glenn

NOW IS THE TIME to do something for the student going off to college. Write a letter to his new rector in the church nearest the college. (The list is in the *Living Church Annual*.) This applies to old students as well as new ones. The organization may find the student because he registers as an Episcopalian, but the organization cannot give what a personal letter can—the sense of the fellowship of Christians and the knowledge that the Church cares enough to take some trouble about it. The clergymen whose names appear in the list in the *Annual* are anxious to receive letters about students, and they never fail to find a student about whom some one writes them. It is never too late to write and in addition it is always in order to write

several more letters in the course of the year to the student himself. It may mean a great deal to him. Many Bishops and parish priests have done this for a number of years.

Students welcome even more than a note, a personal visit from their Bishop or rector. Happily, this practice is general among the Bishops who are able to do it, but, aside from the headmasters of some of our great schools, not many rectors give time to it. Dr. Caswell of Yonkers is one of the few who deliberately set out on a tour last spring to see his parish-ioners at school and college.

The Commission on Evangelism, through Dr. Milton, is arranging with the College Workers to get the time of some of our outstanding clergymen who are not in touch with students, in order to send them into the colleges. It is hoped that they will give from two weeks to a month to students as other clergymen now give part of their time to the Field Work.

The office at 281 will be glad to arrange for visits to colleges and nearby churches of speakers at any time during the academic year. It is able also to send to anyone who wishes, experts in various specific problems connected with college work, such as building plans and financial backing. The Rev. John R. Hart and Mr. Benjamin West Frazier of Philadelphia are types of men whose experience over years in student work makes their judgment extremely valuable.

This fall five new workers are starting in on student work with some help from the National Council:

Miss Leila Anderson goes to the University of California to work with the Rev. Penrose Hirst and Deaconess Newell of St. Margaret's School, among the girls at the University.

Mr. Lea S. Luquer and his wife (the former Grace Parker of the Woman's Auxiliary) go to the University of Arizona to work among the students there.

The Rev. W. Brooke Stabler will give part of his time from his duties as curate at All Saints' Church, Worcester, Mass., to work among the colleges in New England.



The Messrs. Charles Cadigan and Frank Bancroft will give their free time from theological studies at the Virginia Seminary in Alexandria to visiting nearby colleges.

Ultimately, the task confronting the Church in the colleges cannot be seriously worked at until there is in every college a man or a woman, or both, doing the work of the Church. But in the interval, some work can be done by outside contacts, and it is to make this possible that the Council has appointed these regional workers, and is trying to secure the time of volunteers for the Commission on Evangelism.

Last Lent, a fund was started by the St. Paul's Club of Princeton University and its President, Edward Welles, corresponded with Church groups in every college to secure additional contributions. The object of the fund was to place a student worker in a church near a State University in a missionary district. The response from other students all over the country was most encouraging and enough money was raised to make a beginning. The final disposition of the fund will be made at the Triennial Student Assembly at General Convention.

While this is being read, students from many colleges will be meeting in Washington with student workers, members of the College Commission and others interested in the work, to plan for the next Triennium. These joint meetings are held October 16 and 17 all day, in the Y. W. C. A.

The characteristic note everywhere in college work is one of optimism. It is not an easy optimism, for there have been many disappointments and failures, and no one knows better than those in touch with students, what a task confronts the Church in this field. But a new day has come. We have entered into the labors of other men, the Church is awake to its responsibility and opportunity, and the future is full of the hope of "warfare glad and grim".

If any one wants a text, it will be found in Luke 5:5—"Nevertheless, at Thy word I will let down the net."

## African Notes

**D**URING THE COMING months, when the Church's attention will be concentrated on Africa, there will appear in this column brief mention of new materials available and other items of interest. Additional help in planning a parochial education program on Africa may be secured from Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y., upon request. Orders for materials should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y.

### Christian Social Service

THE REV. CHARLES N. LATHROP, D. D.  
*Executive Secretary*

**T**HE DEPARTMENT IS offering two courses in the National Council Training Institute at General Convention which will be very useful for all workers who are doing community work. The Executive Secretary of the Department will give one on social service in the parish, which will concern itself primarily with the development of a social service program for Church organizations such as the Woman's Auxiliary, women's guilds and men's clubs.

The Assistant Secretary of the Department will give a course on the new study book, *Building the City of God*, page-proof copies of which will be available for the study classes.

These two courses will be in the first period. In the second period the *Building the City of God* course will be repeated so that those who wish to take Dr. Lathrop's course in the first period may also take the other course in the second period. Both of these courses more or less generally cover the whole field of social work and its relation to the Church. More specific courses are being given by the Church Mission of Help and the Girls' Friendly Society. We recommend however that the two general courses be taken, unless the worker has a fairly complete knowledge of case work.

Two mass meetings will be held under

## THE SPIRIT OF MISSIONS

the auspices of the Department. The official mass meeting has been allotted to the Division on Industrial Relations and will be held at the D.A.R. Building, October 17th at 8 o'clock.

The Presiding Bishop will preside, and Mr. William Green, President of the American Federation of Labor, will discuss *The Church and Industry* from the point of view of the workers; the speaker who will give the viewpoint of the employers has not yet been decided upon.

The other meeting will be on *Peace* at Peace Cross on the 21st of October at 4:30 in the afternoon. The Secretary of State, the Hon. Frank B. Kellogg, will preside. Bishop Brent will be one of the speakers. The second speaker will be some prominent authority on the political aspects of peace.



TWO NEW BOOKS which will be very useful to read in the coming fall are *An Introduction to Social Work* by the Rev. John O'Grady, the first of a series called "The Century Catholic College Texts". Father O'Grady is the moving spirit behind the Catholic Charities Movement. His book collects under one cover information and statistics which are scattered through hundreds of volumes. As collateral reading for anyone using the text book *Building the City of God*, it will be invaluable, stressing as it does the religious aspect of social work throughout. It fits in very well to the work our Department is undertaking.

We are very pleased to announce that *Building the City of God* will be available for use early in November.

The book will be uniform with the Christian Nurture Series and may be secured either from the Morehouse Publishing Company, 1801 Fond du Lac Avenue, Milwaukee, Wis., or from The Book Store, 281 Fourth Avenue, New York, N. Y.

### Department of Publicity

THE REV. G. WARFIELD HOBBS,  
*Executive Secretary*

THE DEPARTMENT OF PUBLICITY will maintain a complete working organization at Washington, continuing all of its various periodic services without interruption from that place. Provisions have been made to serve representatives of the secular press, the religious press, and all correspondents are cordially urged to call upon the Department, its officers, and its staff. Comfortable quarters will be maintained on the first floor of the Willard Hotel. A continuous story of the proceedings of the House of Bishops, House of Deputies and Woman's Auxiliary will be available throughout all sessions. At the close of each day a comprehensive editorial statement covering all proceedings will be issued. The Department is eager to serve in every helpful way.

## The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

### How a Woman at Home May Take Part in the Triennial of 1928

By Lucy C. Sturgis

*Chairman of the Executive Board of the Woman's Auxiliary*

THERE ARE TWO matters, both of them relating to women at home, which continually live in the mind of a delegate to the Triennial if she is a conscientious

representative of the Auxiliary: *first*, how she may plan most wisely undertakings in which she can fairly count upon the support of the women in the home par-



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ishes; and *second*, how she is to gain that support for such undertakings when planned.

In the first difficulty, she has to face the fact that under the inspiration and broad outlook of the Convention and Triennial, she is naturally inclined to move ahead more rapidly than she would be apt to do under ordinary conditions, and consequently to undertake tasks which will demand more of her sisters at home than they are ready for.

Under the thrill of some great service, or the compulsion of a moving appeal, there comes the almost irresistible desire to pledge the home Church to forward steps which it must thereafter be persuaded to take. Indeed, in the face of such opportunities as are presented to us to move ahead for the glory and in the power of Christ, it almost seems disloyal and faithless to Him and to His Church to consider the limitations of the latter.

If, however, there is to be sure and steady advance on the part of the whole Church in the matter of her Mission, we, the minority in Washington, must move for and with the majority at home, and in the effort to do this, it seems to me two ways are open to us. We may hold our quickened interest and enthusiasm back to the point at which we are sure those in our parishes at home can meet us; or we must draw them into such close contact with the Triennial while it is going on that they may be ready to greet us with a new enthusiasm akin to our own.

I write as one, who having been to many Triennials in the past, remained at home in 1925, and grew painfully aware

of the apathy that existed among women there as to what their representatives were doing in New Orleans. They had taken part in the election of delegates, had sped them on their way, and then seemed to feel little or no special responsibility either for what their delegates did in New Orleans or for the plans they made there.

I could not altogether blame them, for except for a general idea of the hours at which certain of the great services and meetings were being held, there seemed to be no way in which we at home could follow the program of the Triennial, or know the problems that were being met.

Now I am so convinced that the value of the work done at the Washington Triennial is going to be in proportion to the backing given to it, at the time, and after, by the main body of interested women at home, that I welcome with great fervor the effort that is being made to provide material which will enable them to follow very closely the action of their delegates, and actually to participate in it.

The following material is available, and it is eagerly hoped that by its wide use the value of the work the Auxiliary women do at Washington may be multiplied many times over by the share which other women all over the country take in it during this coming autumn.

1. *With Christ where He is*—In Preparation for the Triennial (W. A. No. 43).
2. *Day of Intercession* (W. A. No. 35).
3. *The Triennial Day by Day*—For use of the women at home (W. A. No. 37).

### November Issue a General Convention Number

THE November issue will be a special Convention number and will carry full reports of Convention activities and the Triennial Meeting of the Woman's Auxiliary. Many pages will be devoted to illustrations.

Church workers, Church School teachers, and members of vestries, especially, need full and authentic General Convention reports.

There will be a heavy demand for this number and in order to avoid disappointments, orders should be placed now for copies.

Ten cents a copy; \$7.50 per hundred copies for parish sale or distribution.

Address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

## Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

### The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*  
25 South Street, New York, N. Y.

ANNUAL SAILORS' DAY has been changed from the second Sunday in November to the fourth Sunday in October, in order to avoid conflicting with Church Building Fund Sunday and its appeal to the people of the Church for financial assistance, and also with Armistice Sunday so universally observed throughout the Church.

On each annual Sailors' Day the Seamen's Church Institute of America makes its appeal to the clergy of the Church for their interest and coöperation and asks that they make known to their congregations the great service being rendered by this Church organization for the mental, moral, and spiritual uplift of our seamen.

Here is a Sailors' Day message from Bishop Parsons:

"Recently when the Pacific Fleet was in San Francisco harbor I noticed a big poster, presumably advertising a movie, which read, 'Why do Sailors go Wrong?' The answer which flashed into my mind was 'Because there are not enough Seamen's Church Institutes.'

"One purpose of the Institutes is to help the sailors when on shore to escape the manifold temptations which meet them on every side. A friendly gathering place, pool tables and a library, a lunch counter with meals at reasonable prices, furnish a seamen's club. In some of the Institutes there are also rooms for lodging. In all there are chapels with regular services.

"But the purpose of the Institutes goes far beyond mere protection and the pro-

vision of steadying surroundings. Its chief purpose is not to counteract bad influences; but rather to give the seaman, across the world from his home (if he has one at all) with few friends to rely on, the help of good influences and to surround him with an atmosphere which goes some way towards taking the place of friends and home. The Institute will take care of his money and his mail, give him books to read, advise him about employment and help him to it, and above all put at his command the wisdom and experience of the superintendent, the chaplain and other officials. In the Chapel services and the pastoral ministrations he finds the strength and comfort of his religion, or perhaps for the first time learns what real religion is. In such large ways, with fine leadership and the accumulated experience of years behind it, the Seamen's Church Institute does its work.

"'But what is all that to us?' some one may ask. Again the answer may be put in a phrase, 'It is our small return for the service which the seaman renders.' He brings us our fish from Alaska and the Banks, our sugar from Hawaii and Cuba, our rubber from South America and the Far East. These and the thousand other necessities and luxuries which come to us from across the water, he brings. On the other hand he carries our manufactured goods and the produce of our soil over all the earth, and when the fortunate time comes that we are able to go to Europe or around the world, it is his disciplined service on the great liners that makes our voyage possible. No seaman, no ships, no present day world! Ordinarily we think little about him; but when we do stop to think we know how much of our living depends upon him. It is for our comforts and pleasures that he lives his



homeless life and risks storms and shipwreck and discomfort.

"It is with such facts as these to make us think, that the Institute asks us to keep Sailors' Day on the fourth Sunday in October and to give generously to its noble work. It is a Christlike work that the Institute is doing. It calls for a response with Christlike generosity."

### Daughters of the King

MISS JULIA N. McLEAN, *Publicity Chairman*  
Portland, Connecticut

THE FOLLOWING PROGRAM for Rural Work was given to the Daughters of the King by the Rev. H. W. Foreman and was unanimously adopted at the last Council meeting:

Suggestions for Daughters of the King Work in Rural Fields:

1. Carry on educational campaign on need, value and methods of Daughters of the King in village and country by circulating the *Royal Cross* and other printed matter in Conventions and other gatherings.

2. Give village and country work prominent place at Triennial Meetings in Washington with addresses or discussions on (a) *The Daughters of the King in Country Work* (by a bishop). (b) *The Daughters of the King in Country Work* (by women who have actually done village and country work). (c) Methods of doing village and country work (discussion group).

3. Adopt a program for village and country work: Study professionally and exhaustively: (a) the life, conditions, trends, etc. of village and country girls of America. (b) all organizations, resources, both secular and religious, which are at work for women and girls in village and country.

4. Issue pamphlet on *Winning and Holding the Girlhood of Rural America*.

5. Organize a Bishop's Chapter of the Daughters of the King in every diocese and missionary district.

6. Carry on, or assist in carrying on, work among isolated and shut-ins, in diocese, county or parish.

7. Establish, or arrange for the establishment of, one new Church School in village or country in every diocese and missionary district of the Church every year.



IN NEW HAMPSHIRE the members of the Bishop's Chapter are giving much real pleasure by calling on the isolated families in the diocese; their ministrations for these families range from acting as godmothers for the children to the presenting of a victrola with records to one very isolated family.

In the Seventh Province two new chapters are being organized with the hope of another Bishop's Chapter this fall and bright prospects for more parish chapters.

Three new chapters have recently been formed in the diocese of New York with great future possibilities for work.

A chapter in Maine has formed a guild for some very young girls with the purpose of forming them into a Junior Chapter of the Daughters of the King when they reach the required age.

### The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*  
22 W. 48th Street, New York, N. Y.

THIRTY YEARS AGO the Church Periodical Club held its first public meeting in Washington during the sessions of General Convention. This year as the delegates gather in the same city they will find the C.P.C. in Washington has coöperated in arrangements not only for a public meeting but for many other pleasant and helpful events.

The Washington branch owes much to the devotion of Miss Annie Grey who for fifteen years gave time and faithful effort for its welfare. On Miss Grey's resignation she was succeeded by Mrs. Henry T. Cook, who has advanced the work along many lines.

Among other activities contact has been established with the student pastor at the University of Maryland and books provided for him to lend or give to the students. A survey of some of the local hospitals has shown a pressing need for

reading matter. Books and magazines have been supplied in large quantities and in every case through some member of the staff who was willing to insure their proper distribution. One patient, a friend of the director, told her that every day the nurse brought her something to read that had been sent by the C.P.C. Not only the patients profit by this service but also nurses and the friends of patients awaiting news from the operating room.

One of the side issues that has appeared from time to time in the work of a C.P.C. officer, is a question concerning suitable books to help young mothers teach and train their children. This matter was followed up at once and by reference to persons qualified to advise a complete and reliable list was compiled.

As a follow-up to the Bishops' Crusade Mrs. Cook inaugurated a plan for reading chains in different parishes. Each chain was composed of ten persons who read in consecutive order some religious book recommended by the Commission on Evangelism, and finally passed it on to a clergyman in rural work who would make it available in the same way to his own people. Other dioceses adopted the plan, but Washington has the record of 147 chains. This means quite a number of people reading on religious subjects. As a result of this effort Mrs. Cook was placed on the committee of the Washington Cathedral Library Board that has charge of the Sarah F. Smiley library.

Activities have not been limited to the diocese. Some kind of C.P.C. material, books, magazines, Christmas cards, has been sent to every diocese but one, to every missionary district and to recipients in the most distant countries, and money contributions have been made for several purposes.

The diocese contains one of the few existing school branches, that of the Cathedral School for Girls. Good work is carried on along regular lines and a prominent feature of the C.P.C. exhibit will be a colored illustration of the insignia of the Club done by the girls of this branch.

## Church Mission of Help

MRS. JOHN M. GLENN, *President*  
27 W. 25th Street, New York, N. Y.

RECORDS MAY BE DRY and uninteresting sometimes, but never when they are indications of mental, physical and spiritual growth. McLean Farm, the vacation home of the New York CMH. has just closed its third successful season, and the following interesting description comes from the Secretary of the society.

The girls compared notes on the things they had learned and gained at the farm this year for the benefit of the Executive Secretary who was on a week-end visit, sitting around the wood-fire Sunday evening after a chapel service conducted by the Rev. John M. Hunter of Delhi. In from the chapel door in the great hall floated the glorious music of Gounod's *Sanctus*, then an *Ave Maria*, sung by the head worker and a guest. The atmosphere could hardly have been more conducive to a real "checking up" on growth.

Not all the conversation was serious. One of the girls had learned that oranges do not grow on rubber plants, though they may be found there. She and several other city bred young women had also had their first really intimate acquaintance with flowers growing out of doors and with farm and small wild animals.

The record for weight was necessarily made in three classes; small Jimmy, at three months had grown so far on his way to manhood that his clothing descended to tinier Jane; Ida outdistanced all competitors with a gain of eighteen pounds; while Marion's self-discipline had taken several pounds from her too rotund self, and this in the midst of plenty!

Spiritual growth may seem a harder thing to judge, but it could be done, the girls agreed, in helping Helen analyze the difference that her stay at McLean had made in her. One girl summed it up thus: "You are like a person who has been set free." "And who knows what to do with her freedom," added a worker quietly.



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But perhaps the most moving and inspiring growth recorded was in one girl's idea of Christ. Through her experience with her baby, and in her life at McLean, our Lord had grown, for her, from a "pale, meek, suffering person from a fairy tale" to a "very triumphant, victorious Person."

Again we felt McLean had justified itself.

Forty-eight girls and fourteen babies from several dioceses enjoyed McLean this year, some for all summer, some for only two weeks. Miss Helen C. Howes, formerly of the CMH. in Maine, was head worker, and Miss Audrey Clock was recreation worker. Plans are on foot for forming a "McLean Alumnae Association" under the direction of Miss Clock to carry on through the winter the growth begun at South Kortright during the summer.

### Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 So. 19th Street, Philadelphia, Pa.

IF THERE IS ONE THING which more than any other is characteristic of youth it is the spirit of adventure, the readiness to do and dare greatly for a great cause. For this reason the missionary movement has always made a strong appeal to youth, most of our greatest foreign missionaries having heard and accepted the call to service while still in their teens.

Now comes the call to personal evangelism, the acceptance of the principle that every Christian has an individual and inescapable responsibility for witnessing for Christ. And youth is responding to this call also. At the recent Provincial Convention of the Young People's Service League in the Province of Sewanee, there was given an impressive pageant on Personal Evangelism, which was voted the best pageant of the entire program. A resolution was unanimously adopted, pledging the members of the Y.P.S.L. to the principle and practice of Personal Evangelism, in the following words:

We know that "individual work for individuals" is the simplest, surest and most fruitful method of spreading the gospel and winning the world for Christ.

Therefore, Be it Resolved, that the Y.P.S.L. of the Province of Sewanee mobilize its membership to the duties and privileges of Personal Evangelism and that it accept as one of its supreme objectives the responsibility of bringing others to Christ through Baptism and Confirmation.

Be it Further Resolved, that this work be unitedly and effectively undertaken and sustained as a vital part of every league program.

We also recommend that whenever possible the Y.P.S.L. coöperate with and support the Brotherhood of St. Andrew and the Daughters of the King in their work.

In addition to adopting this resolution, the Provincial Convention appointed a Commission on Evangelism with Mr. Morton Nace, Director of the Brotherhood Chapter at Trinity Church, Miami, Florida, as Chairman and this Commission has been made responsible for promoting the movement in the various diocesan league conferences.

The Convention also elected Mr. Nace as the official delegate of the Y.P.S.L. of the Province to the National Convention of the Brotherhood of St. Andrew in Washington.

Another evidence of the spread of the Brotherhood idea is the receipt of a booklet giving the Constitution and By-laws of a national branch of the Brotherhood of St. Andrew in Brazil. Other foreign countries are in correspondence with the national headquarters of the Brotherhood and there is every reason to expect a continued healthy growth in the coming year.

### The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*  
15 E. 40th Street, New York, N. Y.

THE MOST IMPORTANT event of the General Convention for members of the G.F.S. is the dedication of the Washington National Center by Bishop Murray on the afternoon of October nineteenth, Bishop Freeman assisting. The dedication service will be followed by a tea. Admission to both the service and

## THE SPIRIT OF MISSIONS

the tea is by invitation only, because of the limited accommodations of the house.

The convention headquarters of the G.F.S. will be in the D.A.R. Hall. The following members of the staff may be found there: Miss Florence Lukens Newbold, Executive Secretary; Miss Ruth Butler, Program Advisor; Miss Sarah Morrison, Publicity Secretary; Miss Esther Fifield, Field Secretary, Province Three; Miss Mary Sanford, Field Secretary, Province Eight; Miss Anna Catharine Pratt, formerly Field Secretary, Province One; Miss Frances Arnold, Diocesan President, Maine; Miss Mary Hunter, Chairman of Worship; and Miss Bernice Sanborn, of national office. The staff will be glad not only to answer questions and consider problems at the headquarters, but also to arrange interviews for any convenient time or place.

The activities of the G.F.S. at the Convention are:

(1) The "missionary luncheons" at which the topics for discussion are *The G.F.S. on Far Horizons*, *The Contribution Being Made by the Various Organizations of the Church toward the Character Development of Young People*, and *Work in Urban and Rural Communities*.

(2) Courses in the "School of Religion" of the Training Institute. These courses are on *Problems of Everyday Living* conducted by Mrs. Harrison Elliott, *Mutual Problems of Experience and Youth* by Miss Bertha Condé, and *Leadership in the Girls' Friendly Society in America* by Miss Ruth E. Butler and Miss Florence Lukens Newbold.

(3) The serving of tea every afternoon except Saturdays, Sundays, and Friday, October nineteenth, at the National Center.



ON SEPTEMBER FIRST, Miss Sarah Morrison became associated with the national staff of the G.F.S.A., as editor of *The Record* and in charge of all G.F.S. publications and general publicity.

Miss Morrison is a graduate of Wellesley. She has received her M.A. from Columbia University and brings to her new duties experience gained during six

years of teaching and two years of work with the Macmillan Company in New York City.



THE REHABILITATION of the hospital at St. Mark's, Cape Palmas, Liberia, is the objective toward which our missionary efforts, in terms of money, are being directed. The Girls' Friendly Society in America has promised \$5,000 for this work and money is already coming in from the branches. Interest in this objective is enhanced by the fact that Africa is the country the parishes are studying this winter.

Program suggestions centering around Africa are found in two program pamphlets recently issued. These program pamphlets offer suggestions around three enterprises—Africa, personal problems of the girl, and the girl and the community. The first pamphlet *Ourselves and Our Neighbors*, is intended especially for candidates—girls under twelve years of age. The second one, *Program Suggestions for Every Branch*, is directed toward 'teen age girls and business women. These pamphlets may be secured from the G.F.S. National Office at twenty cents each.

### Guild of St. Barnabas

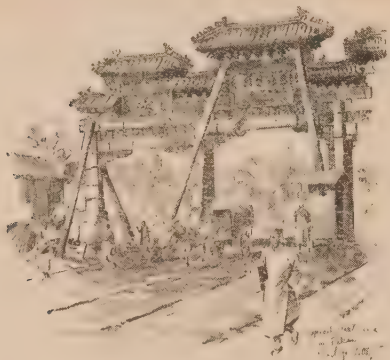
MISS NELLIE F. OXLEY, *Executive Secretary*  
370 Seventh Avenue, New York, N. Y.

DURING GENERAL CONVENTION the Guild of St. Barnabas will hold a business meeting open to all at Epiphany Parish Hall, 1317 G Street, on Friday, October 19th at 2:30 p. m. All interested in the Guild are invited.

There will be two devotional services, a Corporate Communion for Guild members at the Church of the Epiphany, Saturday morning, October 20th at 7:30 a. m., and a service for all interested in the Guild on Friday evening, October 19th at 8 p. m., at the Church of the Ascension, 12th Street and Massachusetts Avenue. The speaker will be the Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City.







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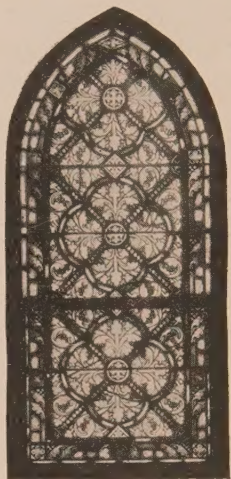
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